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JOHN COTTON.

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JOHN COTTON, "the father of Boston," as he has been called, was born in Derby, England, on the 4th of December, 1585. His ancestral line can be traced back to William Cotton, who lived in the reign of Edward III., and married, in 1371, Agnes, the daughter of Walter de Ridware, of Hampstall-Ridware, in the County of Stafford, whose oldest son was Sir John Cotton. "Great revenues," as well as "gentle blood," descended, in the line of this family, almost to the time of the subject of this article, and the estate was lost through fraud. It is reported that his father, Rowland Cotton, "had the education of a lawyer, bestowed by his friends upon him, in hopes of his being the better capacitated thereby to recover the estate."¹ But it does not appear that he

ever secured this result, though he practiced law through life, if that might be called the practice of law which consisted mainly in keeping his neighbors out of it; preferring the blessedness of the peacemaker to the fees of the lawyer. Still he had a competency, and was disposed to employ it in the education of his son, whose early fame added to his father's income more than enough to pay his College bills.²

At the age of twelve years, the precocious boy was admitted to the University of Cambridge. At eighteen he became Master of Arts. Soon after he rose to the rank of head lecturer, dean, and

the aspersion of malice, is complete, while his eulogiums are not extravagant. To avoid a troublesome multiplication of marginal references, the writer of this sketch will here inform the reader that whatever facts are not expressly credited to others, are derived from him.

² "This providence is here remarkable concerning him; that, whereas his father (whose calling was towards the law,) had not many clients that made use of his advice in law-matters before, it pleased God, after his son's going to Cambridge, to bless him with great practice; so that he was very able to keep him there, and to allow him liberal maintenance, inasmuch that this blessed man hath been heard to say, *God kept me in the University.*"—Norton's Life of Cotton, pp. 10-11.

¹ Life of Mr. John Cotton, by Dr. C. Mather, in his *Magnalia*, vol. i., p. 232, Hartford edition, 1820. Several other lives of him have been written, of which Mr. Norton's, among the earlier, and Dr. A. W. McClure's, among the later, are the best. The former, however, is singularly deficient in facts; though the writer, an intimate personal friend, must have had all needful knowledge. The latter, a very instructive duodecimo of three hundred pages, is, properly, a treatise on Congregationalism. Dr. Mather has excelled himself in this beautiful piece of biography. His vindication of his grand-father from

catechist—offices of instruction or government involving great responsibility, as also implying high scholarship and character. Indeed, some of the brightest minds of the age were trained under his hand during the fifteen years of his connection with the University; and were so taken with the brilliancy of his talents, and the blandness of his manners, that they held him in admiration through life. Especially did he attract the Cambridge literati by a Latin oration at the funeral of Dr. Some, the Master of Peter House College, and by a University Sermon, preached in St. Mary's Church, not long after. These, however, were the days of his vanity. The eloquent discourses, whose polished periods had gotten him such renown, he subsequently saw to be only the wisdom of man, which is foolishness with God; and with Puritan consistency, he committed the manuscripts to the flames.

This great change was wrought on this wise. Among the preachers at Cambridge, was the pious and learned William Perkins, the spiritual father of John Robinson, and Richard Mather, and many other New England worthies. Under his pungent appeals, the conscience of Mr. Cotton had often been convicted; but the conviction was as often smothered under the persuasion "that if he became a godly man, it would spoil him for being a learned one." In this conflict he continued, like Bunyan's Pilgrim, driven forward, on the one hand, by the goads of conscience, toward the "wicket-gate," and driven back, on the other, by the fiery darts of Satan; till one day, "walking in the field, he heard the bell toll for Mr. Perkins, who then lay dying."¹ His first impulse was "to rejoice in his deliverance from that powerful ministry, by which his conscience had been so oft beleaguered." This wicked working of a rebellious heart

convinced him of sin, and plunged him into deep distress. Dr. Sibbs, another messenger of mercy—to how many of our New England fathers! completed the work which Mr. Perkins' death-knell had begun. A sermon from him on the "misery of those who had only a negative righteousness, or a civil, sober, honest blamelessness before men," brought the refined and moral University lecturer to feel his lost condition. For the space of three years, he remained in a state of unrelieved sorrow, which then gave place to a joy that was never clouded again—"a sacred joy which accompanied him into the fullness of joy forever more."

This "law work," as the fathers used to call it, and to which Paul so feelingly alludes, when, describing his own case, he says, "I was alive without the law once; but when the commandment came, sin revived and I died," was a marked feature in the religious experience of the Puritans, as if to fit them for that heroic wrestling "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," to which they were destined. It is certain that they had made none of those advances in theology, and improvements in preaching, whereby, in our day, a rebel sinner can be reduced to allegiance without knowing anything about it till it is all over—can be slain by the law, and made alive in Christ, with no remembered consciousness either of dying or coming to life. It is worth considering whether this *easy conversion*, which is usually followed by an *easy life*, marked by no great outward change beyond merely joining the Church, does not show a tendency toward that worldly, spiritless condition of the English Church, against which God set up Puritanism as a standing protest. There is something in such an experience as Mr. Cotton's, that commends itself even to those who never had it themselves, and who pretend to scoff at those who have. In his case, it was certainly no rash and reasonless ex-

¹ Norton's Life of Cotton, p. 12. "Though Mr. Perkins died at the early age of forty-six, he yet found time to compose works which it takes three ponderous folios to contain."—Drake's History of Boston, p. 159.

citement, but the result of years of anxious inquiry and mental conflict. It occurred at the age of twenty-seven, when his powers were in the highest state of discipline and development. The *reality* of the change was soon apparent. Like the apostle, "immediately he consulted not with flesh and blood." Called again to preach a University sermon in the old stone pulpit of St. Mary's, the remembrance of his former classic and eloquent performances drew together a refined audience, "with a fresh expectation of similar elegances of learning." In the quaint words of John Norton, "The curious and Corinthian wits, who prefer the muses to Moses, who taste Plato more than Paul, and relish the orator of Athens far above the preacher of the cross, flocked to the sermon with an Athenian itch after some new thing, as to the ornaments of rhetoric and abstruse notions of philosophy. But his spirit now savoring of the cross of Christ more than of human literature, and being taught of God to distinguish between the word of wisdom and the wisdom of words; his speech and preaching were not with the enticing words of man's wisdom, but in the demonstration of the spirit and of power."¹ The consequence was, as in the case of Paul's preaching to the elite of Athens, "some mocked—howbeit, certain men clave unto him." Among these last was a fellow-lecturer, already distinguished as a scholar, and thenceforth to be known over the earth as "Dr. Preston," than whom no abler champion of the Puritan faith was then living. Through more than half the sermon he felt a strong disgust, which he did not try to conceal; but before it was ended, his heart was pricked, and like one of Peter's hearers, he came to inquire, "What shall I do?" This first fruit foretold the harvest that awaited his sickle when he should enter the gospel field, as he did soon after, in the old town of Boston.

The large congregation worshipping in

the venerable Church of St. Botolph's, invited him to be their minister. The Mayor of the town, who, with an opposing party, had determined to vote for another candidate, in mere heedlessness threw the casting vote for Mr. Cotton. Perceiving his blunder, he called for another ballot; and, by a singular fatuity, the vote being again a tie, he again voted for Mr. Cotton! Thus clearly was he "called of God" to that important post, where, for the space of twenty-one years, (from 1612 to 1633,) he ministered, with astonishing assiduity and success. In addition to the laborious services of the Sabbath, in a church-edifice that would seat five thousand hearers, he delivered four week-day lectures—two of them "early in the morning," and two in the afternoon—besides "a daily lecture in his house," designed for his students,² but which the neighbors attended in such throngs that he was obliged, at length, to give it up. Interspersed with these regular appointments were funeral sermons, which he always preached for "the abler sort that died," and "extraordinary days kept *pro temporis et causis*, wherein he would spend sometimes no less than six hours in the word and prayer." The reaping corresponded with the sowing; the vintage with the culture bestowed on the vine. The testimony of friends and foes may be given in the words of Cotton Mather, that "a great reformation was thereby wrought in the town of Boston. Profaneness was extinguished, superstition was abandoned, religion was embraced and practiced among the body of the people; yea, the Mayor, with most of the magistrates, were called Puritans."

This last remark presages a coming storm that is likely to drive him from his

² Dr. Mather tells us that "his house was full of young students; whereof some were sent unto him out of Germany, some out of Holland, but most out of Cambridge; for Dr. Preston would still advise his near fledged pupils to go live with Mr. Cotton, that they might be fitted for public service; inasmuch that it was grown almost a proverb, *Thou Mr. Cotton was Dr. Preston's seasoning vessel.*"

¹ Norton's Life of Cotton, p. 13-14.

peaceful moorings in the parish of St. Botolph. Scarcely had Mr. Cotton completed the third year of his ministry at Boston, when his conscience began to falter in respect to the unscriptural ceremonies enjoined by the Church of England; and in some lighter matters he ceased to conform. But such a hold had he upon the hearts of his flock, that "his non-conformity, instead of being disturbed, was embraced by the greatest part of the town." And when complaints were made against him in the Bishop's Court, and that functionary found it necessary to silence him from preaching, his influential friends were able to procure his restoration. From that time his popularity increased, "and many gentlemen of good quality" came to reside in the place on his account. The rare encomium that Mr. Norton bestows upon him at this stage of his life, that "he was a man exceedingly loved and admired of the best, and revered of the worst," is fully borne out by the facts connected with his removal. The limits assigned to this sketch will not allow the introduction of those facts in full. Suffice it here to say, that the steady advance which Mr. Cotton was making towards the liberty of the gospel, having brought him, at length, not only to renounce the liturgy, as a rule of worship, but diocesan Episcopacy, as a form of government, while Archbishop Laud was making still swifter advances in the opposite direction, it was not possible that a collision should long be avoided.

There was living at that time, in the town, one Gawain Johnson—a fellow of dissolute habits, who, to be revenged on the magistrates by whom he had often been punished in the Police Court, went up to London and lodged an information against them in the High Commission, or "Protestant Inquisition," as it has fitly been called. The charge was that they "did not kneel at the sacrament, nor observe some other ceremonies by law imposed." When told that he must insert the minister's name, "Nay, (said he),

the minister is an honest man, and never did me any wrong." And it was not till he was assured of the invalidity of his complaint without it, that, rather than lose his revenge on the magistrates, he gave the name of Mr. Cotton, their minister. Informed that a writ was out for his arrest, he chose to conceal himself among friends, rather than fall into the hands of enemies, with the certain prospect of pining away, as others had done, in the cell of a prison.

Mr. Cotton had recently married his second wife. His first marriage, soon after his settlement in Boston, with Miss Elizabeth Horrocks, was eminently happy and helpful. She died childless, about three years before his ministry there was brought to a close. His second wife, Mrs. Sarah Story, "a virtuous widow, very dear to his former wife," had sustained the new relation less than a year, when the storm of persecution burst over their heads, and drove them asunder. *Her* feelings must be imagined. *His* were expressed in a letter addressed to her from out the place of his concealment, under date of October 3, 1632, which is still preserved. The bitterness of the separation, on his part, may be inferred from the grounds on which he argues the duty of submission. "Truly," writes he, with many accompanying words of endearment, "though this cup be brackish at first, yet a cup of God's mingling is doubtless sweet in the bottom, to such as have learned to make it their greatest happiness to partake with Christ, as in his glory, so in the way that leadeth to it."¹

The Earl of Dorchester, a practiced courtier, who, on a visit to Boston once, had become so much interested in Mr. Cotton's preaching, that he pledged his best offices in his behalf, if ever they were needed, tried many ways to soothe the venomous heart of Laud, but was baffled in every attempt. "Had he been guilty of drunkenness, or uncleanness, or any

¹ The entire letter may be found in Young's *Chronicles of the Massachusetts Colony*, p. 432.

such lesser matter," said the vexed and sarcastic Earl, "I could have obtained his pardon; but inasmuch as he has been guilty of non-conformity and Puritanism,* the crime is unpardonable: therefore tell him to fly for his safety." This he attempted to do by travelling in disguise to Holland.¹ But on his way to the place of embarkation he was persuaded by a relative to visit London; and it soon appeared why. Those distinguished ministers of the metropolis, Dr. Goodwin, Mr. Philip Nye, and Mr. John Davenport, were then "conforming" clergymen in the Church of England; and knowing Mr. Cotton to be a man of candor, were quite sure that they could persuade him to do the same, "rather than leave his work and his land." A conference was accordingly held, which, instead of bringing him back to their views, resulted in bringing them over to non-conformity and Congregationalism, and ultimately into exile, "for the word of God, and for the testimony of Jesus Christ." At London Mr. Cotton also met Mr. Hooker, just returned from Holland, on his way to America. This "Light of the Western Churches," as he has since been named, was then in total eclipse; skulking in disguise from one hiding-place to another,

¹ Before leaving Boston, he wrote a letter, "To the Right Reverend, and my very Honorable good Lord, John, Lord Bishop of Lincoln," resigning his pastoral charge, with a calm and candid statement of the reasons. The prelate had always held the vicar in high esteem for his learning, and would probably never, of his own accord, have interfered with his non-conformity. But the Arch Bishop was inexorable, and his subaltern must execute his orders. After acknowledging obligations for "such well-tempered authority and mildness" as his diocesan had exercised towards him, he adds, "Your Lordship well knoweth it is both the Apostles' and Prophets' principle (and it holdeth in every righteous man, from the meanest to the greatest) *Justus ex fide sua vivit, non aliens*, and therefore, howsoever I do highly prize, and much prefer other men's judgment, and learning, and wisdom, and piety, yet in things pertaining God and his worship, still, I must (as I ought) live by mine own faith, not theirs. Nevertheless, where I cannot yield obedience of faith, I am willing to yield patience of hope." The entire letter is preserved in Hutchinson's "Collection of Original Papers, pp. 249-51.

with the bounds of the High Commission at his heels.² His discouraging account of things in Holland decided Mr. Cotton not to go there; while letters of warm invitation from Winthrop and others on this side the water, turned his face to New England, for which he and his newly married wife embarked on board the ship Griffin, of three hundred tons, in company with Messrs. Hooker and Stone, and two hundred other Puritan emigrants, about the middle of July, 1633. Of the three ministers, Mr. Stone was the only one who could leave England openly without danger of arrest. All the ports were watched for Cotton and Hooker. The Griffin was searched before leaving the dock; and again at the Isle of Wight, where she made her last anchorage. But, by private agreement, the two contraband ministers were slipped on board in disguise, as the good ship lay-to off the Downs.

This fleeing of Christ's ministers, like escaped convicts from the penalties of the law, had a look about it which some did not like. Would it not be better, they asked, to trust in God, and abide the issue? Is it not what the hireling shepherd does, "who sees the wolf coming, and leaveth the sheep and fleeth?" Whether these questions have been settled to the satisfaction of all tender consciences in our day, or not, they were rife at the time of which we speak. Good men were not agreed as to what course should be taken. John Cotton and John Bunyan, for example, took different courses, and for rea-

² On one occasion, "the pursuivants got so far up with him, as to knock at the door of that very chamber, where he was now discoursing with Mr. Stone, who was now become the designed companion and assistant for the New English enterprise. Mr. Stone was at that instant smoking of tobacco; for which Mr. Hooker had been reproving him, as being then used by few persons of sobriety; being also of a sudden and pleasant wit, he stept unto the door, with his pipe in his mouth, and such an air of speech and look, as gave him some credit with the officer." The result was the peaceable departure of that functionary in pursuit of his prey in some other more likely place,—the best service that we ever recollect to have heard reported of tobacco.

sons, it may be, equally conscientious. Bunyan has vindicated his procedure, in the "Account of his Imprisonment," published in Vol. III, pp. 9, 10, of his Works. Mr. Cotton has left us the reasons which governed him and his "brother Hooker," in a letter printed with Hutchinson's Collections, pp. 55-8. And as the document is a better statement of those reasons than can elsewhere be found—being also a fine illustration of the man under "sore temptation"—it is here inserted, with some abridgement, but no alteration of the sense. It is dated December 3, 1634, and appears to have been written to a non-conforming minister in England.

"Reverend and beloved brother in our blessed Saviour:—

"The question you demand, I had rather answer by word of mouth than by letter; yet I will not refuse to give you account of my brother Hooker's removal and mine own, seeing you require a reason thereof from us both. We both of us concur in a three-fold ground of removal.

"1. God having shut a door against both of us from ministering to him and his people in our wonted congregations, and calling by a remnant of our people, and by others of this country, to minister to them here, and opening a door to us this way, who are we that we should strive against God and refuse to follow the concurrence of his ordinance and providence together, calling us forth to minister here? If we may and ought to follow God's calling three hundred miles, why not three thousand?

"2. Our Saviour's warrant is in our case, that when we are distressed in our course in one country, we should flee to another. To choose rather to bear witness to the truth by imprisonment than by banishment, is indeed sometimes God's way, but not in case men have ability of body and opportunity to remove, and no necessary engagement for to stay. Whilst Peter was young, he might gird himself and go whither he would—John xxi: 8,—but when he was old and unfit for travel, then indeed God called him rather to suffer himself to be girt of others, and led along to prison, and to death. Nevertheless in this point I conferred with the chief of our people, and offered them to bear witness to the truth I had preached, and practiced amongst them even unto bonds, if they conceived it might

be any confirmation to their faith and practice; but they dissuaded me that course, as thinking it better for themselves, and for me, and for the Church of God, to withdraw myself from the present storm, and to minister in this country to such of their town as they had sent before hither, and such others as were willing to go along with me, or to follow after me. . . . To have tarried in England for the end you mention, to appear in defence of that cause for which we were questioned, had been (as we conceive in our case,) to limit witness-bearing to the cause (which may be done more ways than one,) to one only way, and that such a way as we do not see God calling us unto. Did not Paul bear witness against the Levitical ceremonies, and yet chose rather to depart quickly out of Jerusalem, because the most of the Jews would not receive his testimony concerning Christ on that question, (Acts xxii: 18,) than to stay in Jerusalem to bear witness to that cause unto prison and death? . . .

"3. It hath been no small inducement to us, to choose rather to remove hither, than to stay there, that we might enjoy the liberty, not of some ordinances of God, but of all and all in purity. . . . Seeing Christ hath instituted no ordinance in vain, but all to the perfecting of the body of Christ, and we know that our souls stand in need of all to the utmost, we durst not so far be wanting to the grace of Christ, and to the necessity of our own souls, as to sit down somewhere else, under the shadow of some ordinances, when by two months' travel we might come to enjoy the liberty of all."

While the spirit and the logic of this letter must satisfy all reasonable men as to the propriety of Mr. Cotton's course, the result has shown that it also had the approval of God. That course was not taken to escape suffering. He did not escape. Personally considered, his self-banishment into a wilderness three thousand miles off, was, in some respects, harder to bear than imprisonment at home. It was a going out of the world unnoticed—an unhonored exit from among the living, without even the cold respect of funeral obsequies. What a painful transition to such a man as Mr. Cotton, viewed merely as a matter of personal feeling, to go from a pastorate in old Boston to a pastorate in new Boston in 1633! for

we must not imagine that even the Puritan had a faith that could forecast the future, as it has since unfolded. A ripe scholar, after fifteen years of University life, and twenty years more in a city full of libraries and learned men, comes to live on a continent that never saw a College nor a public library. A pastor of mature age and fixed habits, whose congregation is counted by thousands—many of them wealthy, some of them noble, all of them his devoted personal friends—becomes the teacher of a few hundred poor, untitled fellow-exiles. And *these* he meets, not in “the long-drawn aisle” of the venerable St. Botolph’s, with lofty nave, and

low hovel, with mud walls, which every shower is decomposing, and thatched roof which the next stray spark may consume.



What a contraction of one’s life sphere ! What a shrinkage of human greatness, when measured by the scale which man applies in such matters ?

It was on the 3d of September, 1633, that Mr. Cotton reached our New England Boston—for already that name had been given to the peninsula of Shawmut, not more in honor of the new comer, than in hope of thereby inducing him to come.² His arrival was most opportune, and all the more welcome as an answer to prayer,



groined arches, and tower rising two hundred and eighty-two feet from the ground, the finest in England ;¹ but in that little

handsome tower,” continues Mr. Drake, “was built after the model of that of the great church at Antwerp. At the summit of this tower is a beautiful lantern, for a guide to seamen, which can be seen forty miles. It was a figurative saying of some of the Pilgrims who settled this Boston, that the lamp in the lantern of St. Botolph’s ceased to burn when Cotton left that church, to become a shining light in the wilderness of New England.” It was the saying of Dr. Increase Mather, that “both Bostons have reason to honor his memory ; and New England Boston most of all, which oweth its name and being to him, more than to any person in the world.”

¹ Mr. Drake, in his admirable “History and Antiquities of the city of Boston,” quoting from the *Magna Britannia Antiqua et Nova*, tells us that this Church, as there described, (in 1720,) was “beautiful and large, the tower of which is so very high as to be the wonder of travellers, and the guide for mariners at a great distance. It is looked upon as the finest in England, and is 280 feet high, or better, and was begun to be built at midsummer, 1309. The length of the church is equal to the height of the steeple—ninety-four yards. There are 385 steps, 52 windows, and 12 pillars, which are designed to parallel the days, weeks and months of the year.” “Its

² In Prince’s Chronology, pp. 315-16, under date of Sept. 7, 1630, is the following entry :—“Thus this remarkable peninsula, about two miles in length and one in breadth, in those times appearing at high-water in the form of two islands, whose Indian name was Shawmut, but, I suppose, on account of three contiguous hills appearing in a range to those at Charlestown, by the English called at first Trimountain, now receives the name of Boston ; which deputy-governor Dudley says, they had before intended to call the place they first resolved on, and Mr. Hubbard, that they gave this name on account of Mr. Cotton, the then famous Puritan minister of Boston in England ; for whom they had the highest reverence, and of whose coming over they were doubtless in some hopeful prospect.”

in which the devout company had just been spending a day for the express purpose of asking God to "send over such as might be eyes unto them in the wilderness." Both the civil and ecclesiastical affairs of the country (if indeed these were then distinguishable,) were in an unsettled state; and he, more than any other living man, was the one to settle them.

The admission of himself and wife to the Boston Church, *on examination of their religious experience and doctrinal views*, together with his ordination (October 10th.) to the office of teacher, with the hearty approval and official help of Mr. Wilson, the pastor—all within a fortnight from his arrival—shows a people ready enough to be led, but not blindly; to be molded and fashioned, but not without first knowing into what shape. The alacrity with which the reins are put into his hands, is sufficient proof of their confidence in him as a guide; while the rigid scrutiny with which it is done, and his re-investment with the sacred office by themselves, tells him plainly that they, the Church, are now the only bishop to which, under Christ, he is accountable.¹

Some eight or ten churches had been gathered,—each in a way peculiarly its own, all on the basis of a covenant mutually and voluntarily entered into—when

¹ We are to presume that this seeming renunciation of the Church of England was in accordance with Mr. Cotton's views at the time, though directly opposed to the advice which he gave while officiating as a non-conforming pastor at St. Botolph's. Hearing that the Salem people had turned "Separatists"—as the followers of Robinson were then called in England—he wrote a letter to Mr. Skelton, saying, among other sharp things: "You went hence of another judgment, and I am afraid your change hath sprung from New Plymouth men, whom I esteem as godly and loving Christians; yet their grounds, which they have received for this tenet from Mr. Robinson, do not satisfy me, though the man I reverence as godly and learned." A flight of three thousand miles, not so much to escape death in a dungeon, (which indeed was likely to ensue,) as to obtain liberty to preach the gospel, had probably reconciled him to the idea of coming out from a Church which denied that liberty, except in the performance of unscriptural rites repugnant to his conscience.

Mr. Cotton came. The first exertion of his great influence molded these churches, and others that were springing up around them, into the form and order which we now see.² A small treatise of his, comprised in eighty-eight duodecimo pages, entitled "The Keyes of the Kingdom of Heaven, and the Power thereof, according to the Word of God," may be said to have given the *key-note* of Congregationalism, both in Old and New England. Published in London, in 1644, with a commendatory Introduction by Thomas Goodwin and Philip Nye, who, it will be remembered, had embraced Congregationalism while attempting to dissuade Mr. Cotton from it, this little book had the honor of achieving a similar conquest over the great Dr. Owen, who rose up, convinced by the arguments which he sat down to refute, and had the frankness to say, in expressing his opinion of the author's reasoning, "This way of impartial examining all things by the Word, and laying aside all prejudicate respects unto persons or present traditions, is a course I would admonish all to beware of, who would avoid the danger of being made INDEPENDENTS." In New England, aside from the Bible, it was the only Church-manual till the drawing up of the Cambridge Platform, in 1648, which is but a fuller and more formal exposition of the same great principles.

In civil matters, Mr. Cotton's influence was scarcely less potent than in ecclesiastical. A case occurred soon after his settlement in Boston, which may be cited

² Cotemporary witnesses—friends and foes—are very explicit in their allusion to Mr. Cotton's great influence with the churches. In that bitter dose which Robert Baylie administers to the Independents, in his "Dissuasive from the Errours of the Time," is this true account of the rise of modern Congregationalism: "Master Robinson did derive his way to his separate congregation at Leyden; a part of them did carry it over to Plymouth in New England; here Master Cotton did take it up and transmit it from thence to Master Goodwen, [of London,] who did help to propagate it to sundry others of Old England first, and after, to more in Holland, till now, by many hands, it is sown thick in divers parts of the kingdom."—p. 54.

as an illustration. All the old chroniclers allude to a disturbed condition of the government, which he was instrumental of quieting. Cotton Mather tells us that "he found the whole country in a perplexed and a divided state as to their civil constitution;" but he does not tell us what the matter was. From Hutchinson, [vol. i., pp. 39-40.] it appears that the people began to grow dissatisfied with their scanty share of the government. A House of Representatives was struggling into birth, which had not been provided for in their charter; and unless it could find a peaceful advent, it was likely to have a violent one; for come it must. In just this state of things, Mr. Cotton, recently arrived, was invited to express his views on the subject in a sermon—everything then was done sermon-wise that would possibly admit of it—probably at a public fast, appointed with reference to their troubles. His text was, Hag. ii : 4 : "Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts." We need not be told what was the train of thought, nor how he applied it. It completely cured the disorder. Mr. Norton, in his usual classic style, illustrates the effect of the sermon by comparing it with the speech of Menenius Agrippa to the people of Rome, at the time of their secession to *Mons Sacer*, (Liv. Hist., lib. 2, cap. 32). "So, through the Lord's working mightily by this sermon, all obstructions were presently removed, and the spirits of all sorts, as *one man*, were excited unanimately and vigorously in the work of the Lord from that day." The same competent witness testifies that immediately after this, "the Court . . . desired Mr. Cotton to draw an abstract of the judicial laws delivered from God by Moses, so far forth as they were of a moral (i. e., of perpetual and universal) equity;¹ which is a very different thing from the current

notion that Mr. Cotton prevailed on the legislature to adopt these laws—a misrepresentation which a malicious joker of that day has magnified by the addenda, that they finally consented to take the laws of Moses "till they could find time to make better." Nor was Mr. Cotton the author of that much abused act, which, for a few years, excluded non-professors from the rights of suffrage,—as the world generally regard him, and as Dr. Mather's statement of the case would naturally lead one to infer.² Mr. Cotton did indeed "advise them to *persist in their purpose* of establishing a theocracy (i. e., God's government,) over God's people;" but the legislative act by which it had been already established, was passed in May, 1631, two years and six months before he arrived.

The strife of political parties being thus happily quelled by a sermon, as it had been in Rome by a speech—the *people* in both cases getting an enlargement of their rights—"it was an usual thing, henceforth," continues Mr. Norton, "for the magistrate to consult with the ministers in hard cases, especially in matters of the Lord; yet so, as notwithstanding occasional conjunction, religious care was had of avoiding confusion of counsels," i. e., between things sacred and things secular. It must be confessed, however, that such confusion was not always avoided. In striking out a new path through forest, and jungle, and bog, as our fathers were then doing, what wonder if, in the outset, they were at a loss to find the due bearings and proper starting points, and sometimes got bewildered in the trackless maze? And yet it was not so much the Church allying itself to the State, as a *State growing out of the Church*, which occasioned the seeming confusion of ecclesiastical and civil affairs. In Hutchinson's "Collection of Original Papers," p. 88, is a document—undoubtedly the production of Governor Winthrop—which contains the following remarkable pas-

¹ Norton's Life of Cotton, p. 22.

² Magnalia, vol. i., p. 243.

sage: "Whereas the way of God hath always been to gather his churches out of the world; now, the world, or civil State, must be raised out of the churches." This key exactly fits the lock that so many have tried in vain to open, and explains some otherwise inexplicable things in the conduct of those fathers. It was impossible that there should not have been a certain union of Church and State, while the great interests of religion, as centered in the Church, were about the only subjects requiring legislation, and the State, as such, was in its nonage. Nevertheless, after all the slang that we hear, the first complete separation of the two, that the world ever saw, was effected on these shores, and Mr. Cotton was the first man in Christendom to run the boundary line between them.

Writing to Lord Say and Seal, in 1636, he gave the following clear thoughts on both the union, and the distinction, between Church and State: "I am very apt to believe, what Mr. Perkins hath [said] in one of the prefatory pages to his golden chain, that the word and Scripture of God do contain a short *upolupsis*, or platform, not only of theology, but also of other sacred sciences, as he calleth them—attendants and handmaids thereunto, which he maketh ethics, economics, politics, Church-government, &c. It is very suitable to God's all-sufficient wisdom, and to the fullness and perfection of Holy Scriptures, not only to prescribe perfect rules for the right ordering of a private man's soul to everlasting blessedness with himself, but also for the right ordering of a man's family; yea, of the commonwealth too, so far as both of them are subordinate to spiritual ends, and yet avoid both the Church's usurpation upon civil jurisdictions, in *ordine ad spiritualia*, and the Commonwealth's invasion upon ecclesiastical administrations, in *ordine* to civil peace, and conformity to the civil State. God's institutions (such as the government of Church and of commonwealth be,) may be close and co-ordinate

one to another, and yet not confounded. God hath so framed the state of Church-government and ordinances, that they may be compatible to any commonwealth, though never so much disordered in its frame. But yet, when a commonwealth hath liberty to mould its own frame, I conceive the Scripture hath given full direction for the right ordering of the same, and that in such sort as may best maintain the *euxia* of the Church. Mr. Hooker doth often quote a saying out of Mr. Cartwright, (though I have not read it in him,) that no man fashioneth his house to his hangings, but his hangings to his house. It is better that the commonwealth be fashioned to the setting forth of God's house, which is his Church, than to accommodate the Church to the civil State."¹

These views, though contained in a private letter, he tells his lordship "were agreeable to the minds of such leading men" as he "thought meet to consult;" and they were embodied in the answers returned to the "proposals" made by that noble man "and other persons of quality, as conditions of their removing to New England." In carrying out these views, two things were inevitable;—first, that the State should at length work itself clear from the Church, as we now see it; second, that it should take on a form of government corresponding with the ecclesiastical polity in which it had been brought up, which also we now have in our Republican constitution; and Mr. Cotton's labors were greatly influential in bringing about both.

Thus passed the life of Mr. Cotton after he came to New England,—laying foundations; molding public sentiment; giving to our institutions, both civil and ecclesiastical, the shape which they still bear. Probably no man ever lived among us whose influence equalled his, in either of these departments, considering the brevity of his stay. "Such was the authority he had in the hearts of the people,"

¹ Appendix to Hutchinson's Hist., vol. I., p. 437.

says Mr. Hubbard, "that whatever he delivered in the pulpit was soon put into an order of Court, if of a civil, and set up as a practice in the Church, if of an ecclesiastical concernment."¹ The secret of this influence is no doubt explained, in part, when the same historian tells us that "Mr. Cotton had such an insinuating and melting way in his preaching that he would usually carry his very adversary captive after the triumphant chariot of his rhetoric."² Still, there must have been *logic*, as well as "rhetoric," and forcible *thought*, no less than a "melting way" of expressing it, to account for his pulpit power.

Nor was it from the pulpit alone that he made himself felt. He wielded the press also, and with a masterly hand. More than thirty books and pamphlets of his are still extant—none of them large, but some of them mighty in directing the course of events, and all of them answering the description which is given by the English editor, in the "Epistle Prefatory" to one of them, viz., "The manner of handling, gracious; meek words, playing the champion for virtue and innocency, with arguments of steel, unsheathed and shining with an amiable plainness of speech, and a free and sincere openness of heart."³ His controversial writings are models of their kind. "So able an opponent," says Mr. Norton, "was rare; so candid an opponent was more rare; he that fell into his hands was likely to fall soft enough ordinarily, (except through his own fault,) and not likely to lose anything besides his error."⁴

In addition to the influence which he

exerted through the pulpit and the press, he carried on an extensive correspondence with men of all grades, on themes of every sort. Cases of conscience, points of doctrine, affairs of State, and questions of ethics, were continually coming to him for solution. To-day a letter from Mr. Mather, of Dorchester, asks "whether a grandfather may not offer his grand-child for baptism, when the father is not a Church member?" To-morrow Mr. Davenport, of New Haven, whose Church are rather over-matched by Ezekiel Cheever, the school-master, in their attempt to deal

land churches; with Questions to such as are admitted to fellowship, 1641.

The Way of Life, 4to.

God's Mercy mixed with Justice.

An Abstract of the Laws of New England, 1636.

The Church's Resurrection; on Rev. xx: 5-6.

Answer to Mr. Ball's Discourse on Forms of Prayer, 1642.

Exposition of Revelations, 16th Chapter.

The true Constitution of a particular visible Church, 1643.

The Keys of the Kingdom of Heaven, 1644.

The Doctrine of the Church, to which is committed the Keys of the Kingdom of Heaven.

The Covenant of God; Free Grace most sweetly unfolded, 1645.

The Way of the Churches in New England, 1645.

The pouring out of the Seven Vials.

The Controversy concerning Liberty of Conscience, stated, 1646.

Gospel Conversion, with reasons against stunted forms of praising God in Psalms, 1646.

The singing of Psalms a Gospel Ordinance, 1647.

The Grounds and Ends of the Baptism of Children, 1647.

A Letter to Roger Williams.

The Bloody Tenet washed; in answer to Mr. Williams.

Questions propounded to Mr. Cotton by the Teaching Elders, and his answer to each.

The Way of Congregational churches cleared, in two Treatises against Mr. Baylie and Mr. Rutherford, 1648.

Visible Saints the matter of the Church, 1650.

Christ the Fountain of Life, 1651.

A brief Exposition of Ecclesiastes, 1652.

A Censure upon the Way of Mr. Henden, of Kent. Sermons on the Epistle of John, Folio.

A Discourse on things Indifferent.

Exposition of Canticles.

Milk for Babes; a Catechism.

Meat for Strong Men.

A Discourse about civil Government in a Plantation whose design is religion. [This discourse, Cotton Mather says, vol. i., p. 300, is ascribed to Mr. Cotton "by a mistake."]

¹ Hubbard's Hist. of New England, p. 182.

² *Ib.*, p. 175.

³ "The Way of Congregational churches cleared," p. 1. In another of his productions, "A Modest and clear Answer to Mr. Ball's Discourse of set forms of Prayer," the English edition characterizes it as of "a clear judgment, dexterous aptness, and pithy plainness in a moderate and brotherly stile."

⁴ The following is thought to be a complete catalogue of Mr. Cotton's printed works, (some letters excepted,) with abbreviated titles:

God's Promise to his Plantation: an Election Sermon, 1634.

A Letter in answer to Objections against New Eng-

with him, writes to Mr. Cotton, "Give me leave to propound, and, as earnestly as my modesty will permit, to importune, that you would answer that logical quirk which Mr. Prudden told you of; and what other arguments you find in that postscript of Mr. Cheever's answer to the Church, and which you have elsewhere met with."¹ At one time he is writing a letter of consolation to some afflicted member of his former flock, in old Boston. At another, he is encouraging Oliver Cromwell, in his resistance to tyranny. A letter of his to that extraordinary character, after he became Lord Protector, as also Oliver's reply to it, are found in Hutchinson's Collections, though not in Carlyle's. With some slight abridgement, they are here inserted, that the reader may see what each thought of the other. Mr. Cotton's is dated "28 of 5th, 1651," and opens thus:

"Right Honorable,

"For so I must acknowledge you, not only for the eminency of place and command which the God of power and honor hath called you unto; but also for that the Lord hath set you forth as a vessel of honor to his name, in working many and great deliverances for his people, and for his truth, by you; and yet helping you to reserve all the honor to him, who is the God of salvation, and the Lord of hosts, mighty in battle. I am not ignorant that you suffer no small dishonor in the tongues of many, not only as a sectary, but as out of your calling, being set on work (as is pretended,) by an usurped power, and yourself (with the army,) exercising a power destructive, in some cases, to the privileges of the Parliament, and the liberty and safety of the kingdom. But three or four principles there be, upon which it seemeth to me your proceedings have been grounded and carried on, and wherein my judgment hath been fully satisfied.—1. That the concessions of the late King never came up to such a posture as whereon to lay a firm foundation of a safe peace, either to Church or commonwealth. 2. That when the Parliament was full, and assisted with the Commissioners of Scotland, (in the treaty at Uxbridge, or Newport, or elsewhere,) they agreed together that the King could not be restored to his former

state upon such terms. And therefore (unless his concessions afterwards in the Isle of Wight were more safe and satisfactory,) if the Parliament of England voted the contrary afterwards, in a nightly consultation, it was not an act of Parliament, but a prevarication of a former just and lawful act. And therefore, when the army discerned, not only their own safeties, but the safety of religion and State, and their cause and victories gained in defence thereof, all of them given away in that prevarication, I know not how they could have approved their faithfulness better to the State and cause than by purging the Parliament of such corrupt humors, and presenting the King to public trial. 3. That . . . though soldiers may take oaths of fidelity to the State, in undertaking an expedition, yet they, regarding the cause, as well as the persons that set them on work, do perform their fidelity, if they attend to the cause for which they fight; rather than to the private ends or lusts of such as send them forth. Joab, (the General of David's host,) though he went beyond his commission in putting Absalom to death, yet not beyond his fidelity. 4. That when covenants are plighted, which consist of many articles, (some principal and fundamental, others subordinate and accessory,) if it so fall out that all the articles cannot be performed without breach of some or other, there may be just cause of repenting the undertaking of such covenant; but yet, if some articles cannot be performed without breach of others, the covenanters must chiefly attend to the performance of the principal articles, though (with grief,) they be put to it to violate the subordinate. These things are so clear to my own apprehension, that I am fully satisfied that you have all this while fought the Lord's battles, and the Lord hath owned you, and honored himself in you, in all your expeditions, which maketh my poor prayers the more serious and faithful and affectionate (as God helpeth,) in your behalf. . . .

"The Scots, whom God delivered into your hands at Dunbar, and whereof sundry were sent hither, we have been desirous (as we could,) to make their yoke easy. Such as were sick of the scurvy or other diseases have not wanted physic and chirurgery. They have not been sold for slaves to perpetual servitude, but for six or seven or eight years, as we do our own; and he that bought the most of them, I hear, buildeth houses for them, for every four an house, layeth some acres of ground thereto, which he giveth them as their own, requiring three days in the week

¹ Collections of Connecticut Hist. Soc., p. 47.

to work for him, (by turns,) and four days for themselves, and promiseth, as soon as they can repay him the money he laid out for them, he will set them at liberty.

"As for the aspersion of factious men, I hear, by Mr. Desborough's letter last night, that you have well vindicated yourself therefrom, by cashiering sundry corrupt spirits out of the army. And truly, Sir, better a few and faithful, than many and unsound. The army on Christ's side (which he maketh victorious) are called chosen and faithful, (Rev. 17:14,) a verse worthy your Lordship's frequent and deep meditation. Go on, therefore, good Sir, to overcome yourself, (Prov. 16:32) to overcome your army, (Deut. 29:9, with verse 4) and to vindicate your orthodox integrity to the world.

"The Lord Jesus, who is your righteousness, go before you, and the glory of the Lord be still your rearward, Isa. 58:8. Thus humbly taking leave, I remain desirous of the accomplishment of the Lord's work in your hands.

JOHN COTTON."

To this Oliver replied under date of "Oct. 2d, 1651."

"Worthy Sir, and my Christian friend,

"I received yours a few days since. It was welcome to me, because signed by you, whom I love and honor in the Lord; but more to see some of the same grounds of our actings stirring in you that do in us, to quiet us to our work, and support us therein, which hath greatest difficulty in our engagement in Scotland, by reason we have had to do with some, who were (I verily think) godly, but through weakness, and subtlety of Satan, involved in interests against the Lord and his people. With what tenderness we have proceeded with such, and that in sincerity, our papers which (I suppose you have seen) will in part manifest, and I give you some comfortable assurance of. The Lord hath marvellously appeared even against them; and now again, when all the power was devolved into the Scottish King and the malignant party, they invading England, the Lord has rained upon them such snares as the enclosed will show. Surely, Sir, the Lord is greatly to be feared, as to be praised. We need prayers in this, as much as ever. How shall we behave ourselves, after such mercy? What is the Lord a doing? What prophecies are now fulfilling? Who is a God like ours? To know his will, to do his will, are both of him. I took this liberty from business to salute you thus in a word. Truly I am ready

to serve you and the rest of our brethren, and the churches with you. I am a poor, weak creature, and not worthy the name of a worm; yet accepted to serve the Lord and his people. Indeed, my dear friend, between you and me, you know not me, my weaknesses, my inordinate passions, my unskillfulness, and every way unfitness to my work; yet, yet, the Lord who will have mercy on whom he will, does as you see. Pray for me. Salute all Christian friends, though unknown. I rest,

"Your affectionate friend, to serve you,

"O. CROMWELL."

If such testimony, from such a source, adds any luster to the name of John Cotton, much more does Oliver Cromwell brighten as we look at him through the clear logic and Christian charity of Mr. Cotton's letter, to which it is a reply. That letter fully sustains Mr. Carlyle's vindication of him from the charge of hypocrisy, and goes far beyond, as an independent argument for his piety. On this most important and long mooted question, no better witness ever lived; none whose testimony will have more weight with the Christian world. The great respect which Cromwell had for Mr. Cotton is forcibly expressed in the words: "*I took liberty from business* to salute you thus." Think of the Lord Protector of England, occupied, as we know he was in October, 1651, suspending all other business to write, with his own hand, (for the copyist assures us in a note, that it was all in Oliver's own hand-writing) a letter of friendship to a minister of Christ three thousand miles off!

But it was not permitted Mr. Cotton to live always in the sunshine. Allusion has been made to an eclipse of his fair fame during the Antinomian controversy. A heresy which it took all the ministers in the country twenty-four days in Synod to expose, and a much longer time to expel, originated in the Boston Church,—or rather was brought into that Church from over the water, by Mrs. Ann Hutchinson—and had infected most of the members before Mr. Cotton became aware of its existence. Still more surprising, it was

propagated under the sanction of his great name! Such a game could have been successfully played only by a woman, to whom all parties have ascribed "a nimble wit, a voluble tongue, and eminent knowledge of the Scriptures." Mr. Hubbard, the historian, moralizes upon the case in a somewhat soberer strain, thus:—"As when the devil attempted to ruin mankind by the insinuation of a new divinity, he began with Eve, and by her surprised her husband; the same course is still found to be most successful for that end, and was, to admiration, verified in and about Boston."

In his reply to Robert Baylie's cruel attempt to prove this heresy upon him by an appeal to Mrs. Hutchinson and her followers, "who," he says, "boast of Mr. Cotton for their master and patron," he admits the "boast," but affirms that when it came to his knowledge, he dealt with Mrs. Hutchinson and her adherents, "declaring to them," says he, "the erroneousness of those tenets, and the injury done to myself in fathering them upon me." They denied both the tenets and the attempt to father them upon him; and in the spirit of that charity which "hopeth all things," he reported the result to his ministerial brethren. Their suspicions, however, were not removed; and they advised him to test the matter by preaching against the errors complained of. This he did in a way which entirely satisfied the ministers, till the Antinomians, in attempting to mitigate one falsehood, perpetrated another. "No matter"—they said, when referred to the public discourse as proof of their lie—"no matter what you hear him say in public, we know what we hear him say in private."

In this false position Mr. Cotton stood when the Synod of 1637 was called, which resulted in ferreting out among the followers of Mrs. Hutchinson, eighty-two "erroneous opinions," and nine "unsafe speeches," all of which were separately discussed, refuted and condemned. The investigations of this Synod, with its ante-

cedents and adjuncts, brought Mr. Cotton into many trying situations; but he was also brought out of them all unharmed, and had fifteen years of tranquil, but laborious life with his Boston flock, after that phrensy had subsided. During this time his Church was thoroughly purged of the leaven of Antinomianism, and regained its former rank,—which certainly was very high, if we may credit the testimony of a cotemporary historian, that "some have been heard to say, they believed the Church of Boston to be the most glorious church in the world; and indeed they deserved to be highly honored, both for their faith and order, with their eminent gifts of utterance and knowledge."¹ The same witness testifies of Mr. Cotton, that he "recovered his former splendor, throughout the whole country, with his wonted esteem and interest in the hearts of his friends and acquaintance, so as his latter days were like the clear shining of the sun after rain."²

That he never had the least taint of the Antinomian heresy, was made sufficiently clear to the Synod. That he held views different from some of his brethren on questions touching the grounds of Justification, from which certain errors were inferentially derived, was equally apparent; and the knowledge of misconstructions put upon his words by heretical hearers, as developed in the course of the investigations, led him to modify the form of his statements somewhat, as any good man would.

The consideration in which he was held in England, notwithstanding the aspersions of Baylie and other bigots, was shown in the urgent call that he had in 1643, from "divers Lords of the upper house, and some members of the house of Commons, with some ministers, who stood for the Independency of the churches," to attend the Westminster Assembly of Divines, and "assist in the said Synod."³

But the limits of this sketch do not al-

¹ Hubbard's History, p. 280.

² *Id.*, p. 302.

³ *Id.*, p. 409.

low of farther details. The last public service which Mr. Cotton rendered outside of his own pulpit, was a lecture to the students in Cambridge, by special request. In crossing the ferry to attend that lecture, he took a severe cold, which settled on his lungs in a permanent asthmatic disease. The last time he preached, was on the 25th of November. After this, he spent one day in his study—to him the most holy place on earth, next the sanctuary—to prepare, not for preaching, but for dying; and on leaving it at night, he said to his wife, "I shall go into that room no more." While he lingered and was able to converse, the magistrates and ministers, moved by the feeling that carried King Joash to the sick bed of Elisha, to weep and say, "O, my father, my father, the chariot of Israel and the horsemen thereof," were often in his chamber, catching from his lips such words of counsel as he had strength to give. A short time before his death, he desired to be left alone in prayer; and in that situation, like Moses, he breathed out his soul into the hands of his Maker, with no human witness. This was on the 23d of December, 1652, just after entering his sixty-eighth year. On December 28th, he was buried, "with the most numerous concourse of people, and the most grievous and solemn funeral that was ever known perhaps upon the American strand; and the lectures in his church, the whole winter following, performed by the neighboring ministers, were but so many funeral sermons upon the death and worth of this extraordinary person." The loss was scarcely less mourned in Old England than in New.

The curiosity which we naturally feel on reading the life of a great or good man, to know how he looked, is in a measure gratified by the following brief, but well-defined picture, drawn by Dr. C. Mather, under the eye of his mother, a daughter of Mr. Cotton, who must have known what his personal appearance was. "He was of a clear, fair, sanguine complex-

ion, and, like David, of a ruddy countenance. He was rather low than tall, and rather fat than lean, but of a becoming mediocrity. In his younger years his hair was brown, but in his latter years, as white as the driven snow. In his countenance there was an inexpressible sort of majesty, which commanded reverence from all that approached him." The fine engraving that faces this sketch, for which we hereby acknowledge our obligations to S. G. Drake, Esq., was taken from a portrait now in the mansion of the late J. E. Thayer, of Boston, a lineal descendant. The original is an old painting, and was found with a relative of Mr. Thayer, in England, several years ago. Its conformity to the above description, and especially its Cotton Mather look, seem to vouch for its genuineness.

Mr. Cotton's leading characteristics have been already indicated. His great learning is attested by all cotemporary writers, who speak of him as "a universal scholar;" "a living system of the liberal arts;" "a walking library;" "a glory to both Englands." To show his familiarity with the Hebrew tongue, they relate this incident: that on his examination for a fellowship in Emanuel College, he was set to reading the third chapter of Isaiah, in which is given that inventory of fineries wherewith the proud daughters of Zion bedecked themselves—surpassing in variety a modern milliner's shop—which he accomplished with perfect accuracy and ease. In Greek he was a thorough critic, while he spoke and wrote Latin with Ciceronian elegance. His logic, like that of President Edwards, was generally characterized by clearness of definition and calmness of spirit; but when roused and resisted by an unfair antagonist, it was like the charge of a heavy battalion. His theology was eminently Scriptural—*textual*, it might be called—and took this shape from his abundant expository preaching, in which, during the nineteen years of his ministry here, he went entirely through the Old Testament once, and nearly through again;

as also once through the New Testament, and the second time as far as the 11th of Hebrews. He is reported to have said once to a friend, "that he knew not of any difficult place in the whole Bible which he had not weighed somewhat unto satisfaction." These continual Scripture readings, kept him ever supplied with proof-texts on all subjects. He was by no means unacquainted with the fathers and school-men. Especially was he a reader of John Calvin, whose writings he prized above those of all the fathers and school-men together; and with which, in his own quaint phrase, he was accustomed to *sweeten his mouth every night before going to sleep.*

These vast attainments in learning were not made without correspondent toil. His industry and application were among the most remarkable traits of his character. An early riser through life, he could hardly spare time to eat. Indeed, one of his biographers says that in his latter days he relinquished the third meal, "and turned his former supping-time into a reading, a thinking, a praying time." Twelve hours of actual study he called a student's day.

Profoundly learned as he was, his sermons were nevertheless composed in simple style, level to the capacity of common people. Cotton Mather, with ludicrous gravity, says of him: "You should hear few terms of art, few *latinities*, no exotic or obsolete phrases, obscuring of the truths which he was to bring unto the people of God." Let no one henceforth charge the Doctor with wresting facts that do not fall in with his fancy, and coloring characters to suit his taste; for never did biographer more roundly condemn himself in commending another. This plain way of preaching was not less suited to the humility of his own spirit, than to the wants of his flock. The first triumph that grace achieved in his heart, as we have seen, was to crush out all aspirations for literary fame and self-adulation. "So equal a contention between learning and meek-

ness," says Mr. Norton, "is seldom visible in any one person." He even compares him to Moses and Melancthon, and supposes that his slowness to resent a personal injury, arose from his keen and distressing sense of the harm which the injurious party was doing himself, and the dishonor he was casting on God.

His Sabbaths were kept in the most Puritanical way. Following the Hebrew custom, he measured holy time "from evening to evening." In this he differed from William Perkins, his great exemplar, and probably from John Robinson. But his influence carried the Congregational churches of New England generally with him. No sooner was the sun gone down on Saturday, than his family were gathered for worship, to which, on that evening, was added catechising and psalm singing, after which he withdrew to his closet till bed-time. Early on Sabbath morning came breakfast and family worship, followed by private devotions till the time for going to church. From church he repaired to his closet again, with no other interruption of his devotions than to partake of a light repast, brought to his study. On his return from the afternoon service, he once more visited his closet, where he continued till supper-time; after which, followed another season of family worship, repeating sermons and singing psalms, with another interview with God in private before retiring to rest.

Mr. Cotton was pre-eminently a man of prayer,—“praying always with all prayer and supplication in the spirit;” “in everything, by prayer and supplication letting his requests be made known unto God;” praying when he entered his study, and when he left it; praying as the first act in the morning, and the last at night; besides family prayer, with Scripture reading and exposition, and whole days of prayer and fasting when anything out of the ordinary course—either in his family, in the Church, or in the commonwealth—awakened his concern. His last breath went out in prayer.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from vol. ii., p. 390.)

NELSON is No. 5, 6th range. Population in 1850, 1,383. The town was settled by emigrants from New England. The greater number was from Cornwall, Litchfield county, Connecticut. Of the 13 persons who united to constitute the Church, 10 were from the churches in that place, and 2 from Granville, Ms. The Church was organized Sept. 19, 1813, by Rev. Messrs. John Seward, Harvey Coe, and Simeon Woodruff. At Garrettsville—a railroad station and water-power at the Southwest corner of the town—is another Congregational Church. There is also a Methodist Church at both places; also a Baptist, and a Disciples' Church at Garrettsville. From 1821 to 1824, there was Universalist preaching.

Rev. Benjamin Fenn, first pastor, was ordained June 16, 1817; dismissed April 6, 1835. Rev. William Bonney, a native of Cornwall, and some time pastor of the Church in New Canaan, Ct., and who was dismissed on account of ill health, preached to the Church, as he was able, from 1835 to his death, in 1839.

Rev. FRANKLIN MAGINNIS, Ord. Jan. 22, 1840.
Dis. Dec. 31, 1854.

Rev. W. S. SPAULDING, s.s. during the year 1855.

Rev. L. C. ROUSE, s.s. from Jan. 1856, to 1860.

The Church, when organized, appointed a Standing Committee, and became connected with Presbytery. In May, 1837, the Church abolished the Standing Committee, and voted "That we will adopt the Congregational mode of Church discipline." It withdrew from Presbytery in 1856, and became connected with the Puritan Conference, by unanimous vote.

In February, 1831, an unusual seriousness was manifest in the congregation; it

was helped forward by a Conference of churches (held here and in other places about the same time, under the direction of Presbytery,) in the month of April, and again in the month of May, with increased interest. The revival continued several months, and as the fruit of it, some 44 persons united with the Church, 40 of whom had been baptized in infancy. The revival encountered serious opposition. There were 22 persons admitted to the Church in 1835.

About this time, controversy arose on the subject of the abolition of slavery, colonization, and kindred questions. This occasioned the dismissal of their pastor, Mr. Fenn, who had embraced abolition views—his friends yielding, "for the sake of peace." From this time onward, the Church has been in an unquiet state, though not always in active controversy.

The progress of the Church may be gathered from its statistics, at various times. The number of members in 1818, was 34; in 1835, 128; in 1836, 142; in 1839, 138; in 1840, 131; in 1843, 122; in 1850, 82; in 1859, 51. Another cause of decline has been the neglect of infant baptism, and the duties of that covenant—the religious education of children.

The history of this Church furnishes an illustration of Joshua, chap. xxiv., 31: "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." Then comes the history recorded in the book of Judges.

The records are not sufficiently perfect to show the total number of admissions, but there have been "about 250 to 300." The congregation for many years sup-

ported its own pastor, but has recently had Home Missionary aid.

The Church in GARRETSVILLE was organized on the 22d of February, 1834, by Rev. Benjamin Fenn and Rev. Joseph Treat. Fifteen persons united in the organization, having received letters for that purpose from other churches. Two immediately joined by profession. The following ministers have been connected with the Church, in the order of their names, but at what time and how long, does not appear in the case of several of them.

Rev. W. JUDD, p.,.....Inst. Nov. 2, 1837.
Dis. July 3, 1838.

Rev. Mr. CORNWALL, s.s.

Rev. Mr. LAWRENCE, s.s.

Rev. Mr. BAKER, s.s.

Rev. ENOCH N. BARTLETT, s.s.

Rev. ISAAC WINANS, s.s.

Rev. SAMUEL MONTGOMERY, s.s.

Rev. ROBERT HOVENDEN, the present pastor, was installed Nov. 21, 1860.

The Church was organized in connection with Portage Presbytery; withdrew Sept. 7, 1837, and united with the Western Reserve Association, in which connection it continued till 1850, when it again became connected with Presbytery, from which it withdrew, May 6, 1857. It now awaits the earliest opportunity to connect with the Puritan Conference.

There have been several seasons of religious interest, connected with protracted meetings. In one instance, the revival continued several months. Upon uniting the second time with Presbytery, several members withdrew; they are now returning. The population of the place has changed frequently, but has now the prospect of more permanence, and the condition of the Church is more promising than ever before. The number of members at its formation was 17; since admitted, on profession, 70; by letter, 61; total, 148.

RANDOLPH is No. 1, 6th range. Population in 1850, 1,732, of whom 600 are Germans. The earliest immigration was from Massachusetts and Connecticut,—afterwards from Pennsylvania and Germany.

The Church was organized July 12, 1812, by Rev. John Seward, and was Congregational, but connected with Presbytery. Rev. Henry Ely, a Congregational minister from Connecticut, moved to this town in 1806, and preached a part of the time during two or three years.

Rev. Joseph Merriam was ordained pastor of the Church, in connection with Rootstown, on the 7th of January, 1824; he continued to serve both churches till 1836,—since which time he has been pastor of this Church alone, and is at present the oldest pastor on the Reserve.

The Church withdrew from Presbytery, by unanimous vote, in 1833; united to form the Consociation of Portage and Summit Counties in 1841, and continued the connection with that body till its dissolution, in 1851. It became connected with the Puritan Conference at its origin.

Seasons of refreshing from the presence of the Lord, have been somewhat more frequent than in most of our churches, though the numbers affected by them have not been large, since, in this farming town, there are five churches and part of another,—Congregational, Methodist, Disciples, members of a Church of United Brethren, and a Protestant and Catholic Church of Germans.

In 1812, a "goodly number" united with the Church; in 1830-31, 16; in 1836, 9; in 1840, 13; in 1851, 19 professed faith in Christ. Nearly all the present members are descendants of the original members in the third generation. Few of our churches have taken so good care of their children, and few contain so great a proportion of reliable young men. The number at the organization was 12; since added by letter, 66; by profession, 98; total, 176; present number, 48.

The lectures of Stephen Foster and Abby Kelly produced some agitation in the Church, and a few were excommunicated. The injurious influence of their doctrines is still felt.

This Church has used no alcoholic wine, at the communion, for twenty-five years,

and all its members abstain wholly from all intoxicating drinks.

RAVENNA is No. 3, 8th range. Population in 1850, 2,540; present population, 2,700. It was peopled by immigrants from New England, of whom the greater number was from Hampshire and Hampden counties, in Massachusetts, and Litchfield county, Connecticut, and a few from Pennsylvania. It has been the county seat of Portage county since 1808. The first Congregational Church was organized May 22, 1822, by Rev. Messrs. John Seward, William Hanford, Simeon Woodruff, and Charles B. Storrs. Eleven persons united in the organization.

An Episcopal Church had been organized about 1817, but the enterprise was abandoned after about one year. There is at this time a Methodist Church and a Disciples' Church, both of which are prosperous, externally.

The following pastors labored as follows:

Rev. C. B. STORRS, from May, 1812, to Nov., 1828.

Rev. ALVAN NASH began in Nov., 1828,—was installed Sept., 1829,—dismissed Dec., 1835.

Rev. ——— WALDO, s.s., from Jan., 1836, to 1838.

Rev. A. NASH was recalled Aug. 9, 1838,—Inst. April 3, 1839,—Dis. Dec. 2, 1840.

Rev. EDWARD E. ATWATER, Ord. Nov. 24, 1841,—Dis. June 26, 1847.

Rev. RUFUS NUTTING, Jr., Ord. April 23, 1851,—Dis. April 6, 1852.

Rev. WILLIAM D. SANDERS, s.s., from 1852 to April, 1854.

Rev. J. C. HART, called in April, 1854,—Inst. Jan. 9, 1859.

Mr. Storrs received a call to become pastor, and an agreement was entered into that on certain conditions either party might dissolve the relation,—therefore the Presbytery refused to install him. He was removed, to take the presidency of Western Reserve College.

Mr. Nash was called to be pastor of the Church in Sandusky City, and was relinquished with great reluctance by the Church. In the interval between his dismissal and recall, a new leaven was introduced, which fermented for a long time,

and was probably the remote cause of the disruption of the Church, some twelve years after. He was dismissed the second time, on account of a difference of opinion between him and some of the Church, concerning the administration of the means of grace, the employment of evangelists, and new measures in revivals.

Mr. Atwater was a native of New Haven, a graduate of Yale College and Theological Seminary; left because of ill health; has since been pastor of a Church at Salmon Falls, N. H., and is now preaching in New Haven, Ct.

Mr. Nutting and Mr. Sanders were natives of the Western Reserve, educated at W. R. College, and are at present Professors in Illinois College.

Mr. Hart is a native of Cornwall, Ct.; educated at Yale College.

The Church became connected with Presbytery at its organization, and continued to act harmoniously with it till 1841. As the action of this Church on the subject is accessible, and will illustrate the temper and views not only of this, but of other churches in the region, I insert such of their resolutions as are necessary for the purpose.

1. "*Resolved*, That we are attached, from education and from choice, to the principles of Church government which were adopted by the primitive Congregational churches of New England, and under which those churches have flourished and been blessed to the present day.

2. "That we believe the Congregational form of Church government to be the most consonant with the free institutions of this country; the most in accordance with the form of government in vogue with the early Christian fathers, (churches?) and the nearest conformed to the teachings and practice of the apostles.

3. "That whatever might have been the necessity, in the early settlement of the Reserve—when the population was sparse, and the churches comparatively feeble—for the adoption of the 'Plan of Union,' that necessity has long since ceased to exist.

4. "That we are admonished, by the pages of history, of the impracticability of harmo-

niously uniting the elements of two essentially different Church organizations.¹

5. "That the uneasiness and excitement in the Congregational churches, in reference to Church organization, can best be allayed, and the peace and happiness of the Church (es) best secured, by permitting them to enjoy that form of government which they most love, and to which they are so much attached.

6. "That as a Church, we have no complaint against the Presbytery with which we are connected, and wish to speak of it and its members only in terms of respect; but in view of the foregoing considerations, we . . . do hereby respectfully ask Presbytery to take into consideration the propriety of severing our relation to that body, and of giving us their sanction in taking steps to form for ourselves, and as many of our sister churches as may be disposed to unite with us, a pure Congregational organization."²

This paper was laid before Presbytery in April, 1841, but no action was taken. On the 21st of December, 1841, the Church united with others to form a Association, with which it continued to act till its dissolution, in 1851. Inasmuch as the Presbytery took no further action, the Church, on the 3d of February, 1844, voted to withdraw, and presented their vote to that body, at their meeting in April, *at which their pastor united with it*. No alteration was made in its Constitution, except to change its name from "Presbyterian Congregational" to "Congregational Church;" and its Standing Committee, from a session to an annually elected Congregational Committee. The Church became connected with the Puritan Conference, in 1853.

This Church shared, with the whole country, the revival of 1831, the influence of which was felt through several years. The most extensive revival occurred in 1842, as the fruit of which 45 persons were added to the Church. Again, in 1852, the Church was revived, and enlarged, by the addition of 36 persons. These revivals occurred in connection

with ordinary pastoral labor, aided occasionally by neighboring pastors. In 1851, some 15 persons withdrew, to form the Free Congregational Church. The occasion of dissolution was difference of views in respect to what should be said and done on the subject of Slavery. It continued to hold its meetings, sometimes with respectable congregations, till 1857, when it disappeared.

The Church has gained slowly, in numbers and influence, against many opposing influences. Number at the organization, 11; since added, by letter, 201; profession, 196; total, 408; present number, 106.

ROOTSTOWN is No. 2, 8th range. Population in 1850, 1,310. It was peopled by immigrants from New England and Germany. Subsequently it has received a large immigration from Nantucket,—retired whalemens, who have bought out the original settlers.

The first Congregational Church was organized by Rev. Giles H. Cowles, Aug. 16, 1810. There is also a Methodist Church.

From its organization to 1824, it had preaching only occasionally. The Rev. Joseph Merriam was pastor of this Church, with that of Randolph, from Jan. 7, 1824, to December, 1835.

Rev. AARON K. WRIGHT, from June, 1836, to Jan., 1839.

Rev. ANSON Y. TUTTLE, from 1840 to 1844.

Rev. GEORGE D. YOUNG, s.s., 1844 to 1845.

Rev. MOSES RIGGS, s.s., 1845 to 1846.

Rev. JAIRUS ORDWAY, p., 1848 to 1852.

Rev. JOHN C. HART, s.s., 1853 to 1854.

Rev. A. A. WHITMORE, s.s., 1854 to 1855.

Rev. JOHN WILLIAMS, s.s., 1855 to 1859.

Rev. EDWARD E. LAMB, 1860.

The Church was connected with Grand River Presbytery at an early day, and when the Presbytery was divided, it was embraced in the Presbytery of Portage. It withdrew from that body, Feb. 4, 1853, and became connected with the Puritan Conference. The immediate occasion of withdrawal was the supposed complicity of the Church with Slavery, through its

¹ Reference is made to the disruption of the Synods of New York and Pennsylvania, in 1741, and might have been made to that of 1837.

² Omissions, at dots, are mostly repetitions.

connection with the General Assembly. This question agitated the Church for some time; one member withdrew, and it was supposed that others would do so. When the Church left Presbytery, another withdrew for that reason. No very extensive revival has been enjoyed.

Number at formation, 18; received by letter, 107; profession, 113.

WINDHAM is No. 4, 6th range. Population in 1850, 808. The town was settled by a colony from Becket, Berkshire county, Massachusetts. The Congregational Church was organized in Becket, May 9, 1811, by Rev. Joseph L. Mills, pastor of the Church in Becket, and Rev. Messrs. William G. Ballantine, of Washington, Alvan Hyde, of Lee, and Jonathan Nash, of Middlefield.

There is, in the town, a Methodist and Disciples' Church, the latter in a state of suspended animation.

The Church was supplied by Rev. John Seward and Rev. Nathan B. Darrow, and other missionaries of the Connecticut Society, till 1817.

Mr. Joseph Treat was ordained pastor, Sept. 24, 1817; dismissed Oct. 4, 1827.

Rev. Benj. Fenn supplied the Church a part of the time, in connection with Nelson, for four years. Rev. William Hanford was installed pastor, Oct. 11, 1831; dismissed Sept. 2, 1840.

John Hough, D.D., late Professor in Middlebury College, Vt., was installed pastor, June 24, 1841; dismissed April, 1850. Rev. Hiram Bingham immediate-

ly succeeded him, and was installed in the winter following; dismissed April 5, 1855. Rev. L. B. Wilson was Stated Supply four and one half years, to Dec. 1859. Rev. James Shaw commenced his labors soon after, and was installed July 4, 1860.

The Church early became connected with Grand River Presbytery; was transferred to Portage, at its organization, and continued till April, 1856, when it withdrew, by a majority of two-thirds. The Church was unanimous in forming the connection. It was, at one time, a Presbyterian Church for four years.

The Church has been prosperous, and illustrates, in its history, the advantages of colonization over a promiscuous immigration; and of quiet labor by the pastor and members, over the system of evangelism and shifting Stated Supplies.

As the fruit of revivals, there were added to the Church 30 in 1822; 35 in 1831; 21 in 1835; 36 in 1843; 12 in 1845; 13 in 1849; 18 in 1851. In 1860, the Church enjoyed a precious revival, the results of which are not certainly known. About 70 profess conversion.

Nearly all the congregation is connected with the Sabbath School. Of the 232 who have been admitted to the Church, on profession of faith, all but 34 were baptized in infancy.

There were 11 who united in the organization. Since added, by letter, 158; by profession, 232; total, 401; present number, 170. Since the ordination of its first pastor, the Church has had no Home Missionary aid.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 18.)

SCOTLAND.—This town is the youngest in Windham County, and formed the Eastern Society in the town of Windham until three or four years ago. It is small in extent, and chiefly inhabited by far-

mers. In a quiet, but pleasant village, at the Center, stands the house of worship belonging to the Congregational Society.

The Church was gathered Oct. 22, 1735, being the Second Church in Wind-

ham, and has since had the following pastors :

EBENEZER DEVOTION,....	Ord.	Oct. 22,	1735
	*	July 16,	1771
JAMES COGSWELL,.....	Inst.	Feb. 19,	1772
	Dis.	Dec. 10,	1804
CORNELIUS ADAMS,.....	Ord.	Dec. 5,	1805
	*	Nov. 28,	1806
ELIJAH G. WELLS,.....	Ord.	Jan. 20,	1808
	Dis.	May 2,	1810
JESSE FISHER,.....	Ord.	May 22,	1811
	*	Sept. 29,	1836
OTIS C. WHITON,.....	Inst.	June 28,	1837
	Dis.	April 6,	1841
THOMAS TALLMAN,.....	Ord.	Mar. 20,	1844

REV. EBENEZER DEVOTION was born at Suffield, May 18, 1714, the eldest son of Rev. Ebenezer and Hannah (Breck) Devotion. He was graduated Y. C. 1732, and united with his father's Church in Suffield, in 1734. He went soon after to Scotland, then a new Society in Windham, and was ordained pastor, Oct. 22, 1735, the same day on which the Church was gathered. Here he continued in charge till his death, July 16, 1771, in his 58th year.

Mr. Devotion was a man of energy and ability, wielding much influence among the ministry. He took decided ground against the more zealous of the revivalists of his day, and tended towards the ultra-conservatives in ecclesiastical matters. A schism took place in his Church, as in so many others, soon after the Great Awakening. His dealings with these Separatists was prompt and rigid. He published an answer to their articles of faith, in the name of his Church. He also published sermons, preached in 1749, at the ordination of Rev. N. Huntington, at Ellington,—in 1753, at the ordination of Rev. Dr. Ripley, at Abington,—in 1753, at the Annual Election,—in 1754, at the funeral of Rev. Ephraim Avery,—in 1762, at the ordination of Rev. E. Huntington, at Middletown.

He married, in 1738, Miss Martha Lathrop, of Norwich, and had a son, Ebenezer, who became a farmer and merchant in Scotland; and also five daughters, one of whom married Rev. Dr. Huntington, of

Coventry. His widow became the second wife of Rev. Dr. Cogswell, his successor in the pastorate.

An account of Rev. Dr. Cogswell may be found on pp. 353-4 of the first volume of this *Quarterly*.

Rev. CORNELIUS ADAMS was born in Canterbury, Nov. 9, 1776, son of Cornelius and Esther (Stedman) Adams. The family was one of the oldest in that town,—the father a Deacon in the Separate Church.

Mr. A. was graduated Y. C. 1803, and ordained at Scotland, Dec. 5, 1805,—the sermon by Rev. E. Learned, of Westminster. The young pastor followed the venerable Dr. Cogswell, who had recently removed to Hartford, on account of his failing strength; but soon it appeared that youth is not a sure guarantee of bodily vigor and endurance. At the October meeting of Association, in 1806, he sent up a request for help, which was promised, and he died on the 28th day of the following month, a victim to consumption, at the early age of thirty years. A monument in an obscure burial-place, in the "North Society," Canterbury, commemorates his name with those of his three brothers,—Rev. Thos. Adams, Y. C. 1800, who died at Kingston, N. Y., Oct. 28, 1806, aged 31; Stedman Adams, Y. C. 1801, who died in London, Eng., May 23, 1811, aged 34; and Daniel Adams, Y. C. 1806, who died in New York, May 23, 1812, aged 29.

He appears to have been a man of good talents and sincere piety. He left one published sermon—that which he preached on the Sabbath after his ordination.

He married Mary M. Clarke, who afterwards married — Rowe, and died shortly, without any children.

Rev. ELIJAH GARDNER WELLES was the son of Benjamin and Mary (Warren) Welles. His parents removed from Bolton to New Hartford, where he was brought up, but the place and time of his birth are not exactly ascertained. He

was graduated W. C. 1805; A. M. at Yale, in 1808. He studied theology with Rev. Dr. Perkins, of West Hartford, and was ordained pastor at Scotland, Jan. 20, 1808; the sermon by Dr. Perkins, was afterwards printed. His pastorate was short and troubled. He seems to have been a man of fine powers, an eloquent and orthodox preacher. He introduced a covenant and confession of faith. But in March, 1810, he asked a dismissal, to which the Society assented, but instituted charges against his character. A trial ensued, causing much excitement, but he was at last dismissed, May 2, 1810, with a recommendation "as a Christian minister in regular standing."

He afterwards preached a year in Sterling, and probably in various other places. His history falls into obscurity during a long period, but for the last few years of his life he occupied a solitary chamber in the city of Boston, living in considerable measure on the kindness of friends. Here he was taken suddenly ill, and removed by the authorities of the city to the Hospital, at Deer Island, May 11, 1855, where he died on the following day, aged 72.

One who befriended him in his old age, describes him as "eccentric to a fault, but sound, even to the old school, in theology." He was the author of an eccentric volume.

He married Lucy, a sister of Rev. Dr. Griffin, of Williams College, and had two sons and one daughter. The mother and daughter are dead; the sons are supposed to be at the West.

Rev. JESSE FISHER was born at Princeton, Ms., about 1777; was graduated H. U. 1803, and was A. M. at Yale, in 1815. He studied theology with Dr. Lathrop, of West Springfield, and was approved by Hampden Association, February, 1806. After preaching elsewhere a while, he was ordained at Scotland, May 22, 1811; the sermon by Dr. Lathrop, then 80 years of age. This charge he retained until his death, which was brought on by a fever, and occurred Sept. 29, 1836. The ser-

mon at his funeral was delivered by Rev. Mr. Whiton, of Canterbury, (afterwards his successor,) from whose manuscript the following extract has been made: "As a preacher, he exhibited soundness of doctrine, a manly strength of intellect, a good judgment, and a warm heart. His people knew that he loved their souls, and sought their eternal welfare; every one must say that he toiled and labored and prayed for the conversion and salvation of his flock. He was characterized by tenderness of conscience, and a quick sense of right and wrong." In the 25 years of his ministry, 98 persons were received to the Church, of whom 54 were the fruits of a revival in 1831-2.

Mr. Fisher married (1) Rebecca Dana, and (2) Laura Payne, of Canterbury, and had by those wives seven children. His widow married — Bass, of Scotland.

Rev. OTIS CROSBY WHITON was born at Winchendon, Ms., Sept. 27, 1794, the fourth child of Israel and Dorothy (Crosby) Whiton, and a descendant of James Whiton, one of the early settlers of Hingham, Ms. He was graduated D. C. 1815; studied theology with Dr. Payson, of Rindge, N. H., and Dr. Lyman, of Hatfield, Ms.; was licensed June 11, 1817, and was ordained pastor at North Yarmouth, Feb. 18, 1818. Dismissed thence on account of his wife's poor health, June 22, 1822, he spent some months at the Seminary in Andover; then preached a while in Newport, N. H.; spent the winter of 1823-4 in Savannah, Ga.; then from November, 1824, to January, 1828, supplied the pulpit at Troy, N. H.; was installed at Westmoreland, N. H., May 21, 1828, but dismissed in January, 1833; was again installed at Canterbury, June 20, 1833, and dismissed Jan. 17, 1837. In March, he removed to Scotland, where he was installed June 28, 1837, and was dismissed April 6, 1841. Immediately after, he began preaching to an infant Church in the village of Harrisville, Dublin, N. H., where he was installed, Aug. 11, 1842, and labored until February, 1845,

when he retired from the field on account of his impaired health. After months of suspense between hope and fear, he felt himself able to return; but had not labored long, when, on the 16th of October, after unusually severe toil, he was attacked with severe pains and spasms, which brought on his death the next day, Oct. 17, 1845, at the age of 51.

A writer in the *Congregational Journal* (of Nov. 19, 1845,) speaks of him as "a plain, discriminating, evangelical and practical preacher;" as "gentlemanly in his deportment, social in his feelings, warm in his friendships, gentle and unassuming in his manners, discreet in his remarks,—sympathizing, believing, pious."

He married (1) Mary G. Jewett, of Ashburnham, Ms., and (2) Lydia B. Brown, of Swanzey, N. H., but left no children. His widow married Mr. Fay, of Westboro', Ms.¹

Rev. THOMAS TALLMAN was born in Middle Haddam; was graduated Y. C. 1837; studied theology at New Haven; was ordained pastor at Scotland, March 20, 1844, and still continues in charge.

He married Francis Maria, daughter of Simeon Hazleton, Esq., of Haddam, who died July 30, 1860, leaving one son and one daughter.

A Separate Church was formed in Scotland, about 1746, and had, for its only pastor, Elder JOHN PALMER, after whose death it wasted away, and was finally dissolved by vote, in 1813, several of the members joining the First Church in Canterbury, and others going elsewhere. This Church, in its latter years, was known as "Brunswick Church."

Rev. John Palmer was probably a native of Scotland; was ordained pastor of the Separate Church there, May 17, 1749, and held that office till his death, Aug. 13, 1807.

One of the correspondents of Dr. Benjamin Trumbull described him as "a man

of estimable character, universally looked upon as a man of real piety,—once imprisoned four months in Hartford for preaching."

STERLING.—This town was incorporated in 1794, but as no Church has been formed exclusively upon its territory, its ecclesiastical history will be given with that of Voluntown, from which town it was taken.

THOMPSON.—This town was incorporated May, 1785, having been formerly the North Society in Killingly. It is in the Northeastern corner of the State, and (before the formation of the town of Putnam,) was nearly square in territory, including a number of small manufacturing villages, besides the very pleasant village on the hill at the Center. Here is located the elegant and convenient house of worship, belonging to the Congregational Society. The Church in this place was formed Jan. 28, 1730, being then the Second or North Church in Killingly. There have been only four pastors settled over this Church.

MARSTON CABOT,.....Ord. Feb. 25, 1730
* April 8, 1756
NOADIAH RUSSEL,.....Ord. Nov. 9, 1757
* Nov.—, 1795
DANIEL DOW,.....Ord. April 20, 1796
* July 19, 1849
ANDREW DUNNING,.....Inst. May 15, 1850

Rev. MARSTON CABOT was born at Salem, Ms.; descended from the Marstons of that place, through his paternal grandmother. He was graduated 1724, and was ordained over the newly formed Church in the North Society of Killingly, Feb. 25, 1730; the sermon by Rev. Mr. Fisk, of Killingly. A successor says, "I have reason to believe from the testimony of those who knew him, as also from his sermons which were published, that he was a man of God, and a good preacher; though he was said to be ignorant of the most common things which did not relate to his particular calling." He is said to have been attacked with apoplexy in the

¹ According to the plan of this series of articles, the above sketch should have been inserted among the notices of Canterbury pastors, on p. 356, vol. 1st, of this *Quarterly*.

pulpit, and to have died the same night, or the following day, viz., April 8, 1756.

He published (1734) two sermons, preached on the annual Fast Day, 1733; (1737) a Thanksgiving Sermon; (1743) a sermon entitled, "Christ's Kingdom entirely Spiritual," and (1754) a sermon at the ordination of Aaron Brown, in Killingly.

He married, July 22, 1731, Mary, the daughter of Rev. Josiah Dwight, of Woodstock, by whom he had thirteen children, some of whom settled in the parish, where, however, the name has long since died out.

Rev. NOADIAH RUSSEL was born in Middletown, a son of Rev. William, and grandson of Rev. Noadiah Russel, both pastors of the First Church in that place. He was graduated Y. C. 1750; preached a while in Pomfret, 1753-6, where he declined a call; began to preach in Thompson, Jan. 6, 1757, and was ordained on the 9th of November following. His ministry was during a time of great spiritual dearth. He died (says Dr. Dow,) "November, 1795, in a fit of apoplexy, at the house of Rev. Mr. Alexander, in Mendon, while tarrying for a night on a journey for his health. He was a man of respectable talents, very strict in his attention to the order of society, and a man of great punctuality."

By his wife, Esther —, he had six children, of whom Sarah became the wife of Rev. Dr. Welch, of North Mansfield; Abigail and Esther successively married Thaddeus Larned, Esq., of Thompson; and Joseph (Y. C. 1775) settled as a pastor in Princeton, Ms., but was dismissed for lack of health; became a merchant in Troy, N. Y., and has recently lived in Ellington, and Milford, Ct.

Rev. DANIEL DOW was born in Ashford, Feb. 19, 1772; lost his father when but an infant; entered Yale College as Sophomore, and was graduated in 1793;

united with the Church while in College; studied theology with Dr. Goodrich, of Durham, and Mr. Pond, of Ashford; preached in Eastford and West Woodstock, and was ordained pastor in Thompson, April 20, 1796,—the sermon by Rev. Mr. Pond. This charge he held till his death, which occurred July 19, 1849.

In 1840, he received a Doctorate in Divinity from Williams College. From 1824 till his death, he was a Fellow of Yale College, and also for some years a Corporate Member of the A. B. C. F. M.

Dr. Dow opposed strongly the theological views of Dr. Taylor, of New Haven, and was one of the early friends of the East Windsor Theological Institute. He was characterized by a ready wit, an acute intellect, and strong partisan feelings.

He published (1806) Letters to Rev. John Sherman; (1807) a Pedobaptist Catechism; (1811) a Dissertation on the Sinaitic and Abrahamic Covenants; (1819) a Sermon at Stephen Crosby's ordination; (1825) an Election Sermon; (1829) a Sermon on Freemasonry; (1831) a Discourse before Gloucester Temperance Association; (1834) New Haven Theology; (1846) a Semi-Centennial Sermon, from which some extracts have been given in the preceding sketches.

He married, Aug. 20, 1795, Hannah, the daughter of Dea. Jesse Bolles, of Woodstock, who died Sept. 8, 1853, aged 77 years.

There were several children of this marriage, of whom one son has been for years a Clerk in Washington, D. C., and a daughter is the wife of Hiram Ketchum, Esq., of New York City,—and so the mother-in-law of Rev. Andrew Dunning, the present pastor in Thompson, who has already been noticed among the Plainfield pastors, p. 293 of the second volume of this *Quarterly*.

WHERE DO SCHOLARS AND GREAT MEN COME FROM?

BY REV. INCREASE N. TARBOX, BOSTON.

In the January number of the *Atlantic Monthly*, 1860, the first chapters of "The Professor's Story" appeared. Some passages in Chap. I. attracted our attention at the time, and we now propose to make them a kind of text for some general observations, on the subject of Scholars and Great Men. This chapter is entitled the "Brahmin Caste of New England,"—a heading wonderfully suggestive of the source whence it originated, and breathing the odors of a very peculiar style of pride. We give a somewhat extended extract from this chapter, text for our readers may have directly before them the passage on which we propose to make a few comments:

"There is, however, in New England, an aristocracy, if you choose to call it so, which has a far greater character of permanence. It has grown to be a *caste*,—not in any odious sense,—but, by the repetition of the same influences, generation after generation, it has acquired a distinct organization and physiognomy, which not to recognize is mere stupidity, and not to be willing to describe would show a distrust of the good-nature and intelligence of our readers, who like to have us see all we can, and tell all we see.

"If you will look carefully at any class of students in one of our colleges, you will have no difficulty in selecting specimens of two different aspects of youthful manhood. Of course I shall choose extreme cases to illustrate the contrast between them. In the first, the figure is perhaps robust, but often otherwise,—inelegant, partly from careless attitudes, partly from ill-dressing,—the face is uncouth in feature, or at least common,—the mouth coarse and unformed,—the eye unsympathetic, even if bright,—the movements of the face clumsy, like those of the limbs,—the voice unmusical,—and the enunciation as if the words were coarse castings, instead of fine carvings. The youth of the other aspect is commonly slender,—his face is smooth, and apt to be pallid,—his features are regular and of a certain delicacy,—his eye is bright and

quick,—his lips play over the thought he utters as a pianist's fingers dance over their music,—and his whole air, though it may be timid, and even awkward, has nothing clownish. If you are a teacher, you know what to expect from each of these young men. With equal willingness, the first will be slow at learning; the second will take to his books as a pointer or a setter to his field-work.

"The first youth is the common country-boy, whose race has been bred to bodily labor. Nature has adapted the family organization to the kind of life it has lived. The hands and feet by constant use have got more than their share of development,—the organs of thought and expression less than their share. The finer instincts are latent and must be developed. A youth of this kind is raw material in its first stage of elaboration. You must not expect too much of any such. Many of them have force of will and character, and become distinguished in practical life; but very few of them ever become great scholars. A scholar is almost always the son of scholars or scholarly persons.

"That is exactly what the other young man is. He comes of the *Brahmin caste of New England*. This is the harmless, inoffensive, untitled aristocracy to which I have referred, and which I am sure you will at once acknowledge. There are races of scholars among us, in which aptitude for learning, and all these marks of it I have spoken of, are congenital and hereditary. Their names are always on some college catalogue or other. They break out every generation or two in some learned labor which calls them up after they seem to have died out. At last some newer name takes their place, it may be,—but you inquire a little and you find it is the blood of the Edwardses or the Chauncys or the Ellerys or some of the old historic scholars, disguised under the altered name of a female descendant.

"I suppose there is not an experienced instructor anywhere in our Northern States who will not recognize at once the truth of this general distinction. But the reader who has never been a teacher will very probably object, that some of our most illustrious public men have come direct from the homespun-clad class of the people,—and he may, per-

haps, even find a noted scholar or two whose parents were masters of the English alphabet, but of no other."

Now we have no wish to deny that there is a certain measure of truth in this passage, and we are quite willing to admit all the truth there is in it. There are families, undoubtedly, in which from generation to generation, this keen and delicate intellect—this pure, masterly, easy scholarship, runs on.

But while we readily concede whatever of truth the passage contains, we too will draw a sketch, in a very different tone and style, and which we will not pretend to be exactly true, but which shall have at least as much truth in it as the foregoing, even if it do not conform somewhat more nearly to general belief and observation. Our sketch shall be something like the following:

"If you will look carefully at the students which gather in our New England colleges, you will notice two distinct classes, coming from different spheres of society, and widely unlike in dress and personal appearance. The one class is composed of polished, graceful, well-dressed boys from the city, or from highly respectable and wealthy families in the country. They have been kept at the best schools from early life. They have enjoyed free access to books; and in their homes, and in the circles where they have moved, there has been much to stimulate the literary spirit. Many of them, however, come to college because it has been foreordained from the moment of their birth, that they should have the finish of a collegiate education. If their own wishes had been consulted, they would have gone into their fathers' stores, or would even have consented to live almost any how, in a free and easy way, until the good man of the house should depart and leave them a portion of his estate. But it was in the great plan of their life, marked out and settled, that they should go to college; and so they have been kept, for quite a course of years, under the best teachers,

and now they stand at the threshold of their collegiate career. Some of these delicate and polished youth, on the other hand, love study, and are well pleased with their situation and prospects.

'The other class is composed mostly of the sons of laboring men from the open country, many of them from the rough and hilly regions of New England. They are plain in appearance, and somewhat bashful and awkward in their manner. Their dress gives not the slightest hint of high-priced broadcloths, or fashionable tailors. They have never learned the mystery of soft and well-fitting gloves, or an effective neck-tie. Their boots are large and heavy,—considerably larger, in fact, than their feet. If they only knew the immense importance of so doing, some of them might manage to squeeze their feet into a No. 6 or 7 boot, of best French calf. They are older, on an average, than their city classmates, by about two or three years. Feeling that time was very precious, they have crowded the work of preparation for college, under inferior teachers and in poorer schools, into about two years. These two years have been years of difficulty and embarrassment, through want of pecuniary means, and still greater difficulties of the same sort now begin to thicken around them. But they are moved on by a great purpose, and the elastic spirit of youth sustains them. When they present themselves for examination, it is noticeable, that in the common English studies—Geography, Grammar, and Arithmetic—they are much more at home than the city boys, though they make some sad mistakes in Latin and Greek. But the Professor, who has seen just such fellows before, puts the best construction on the affair he possibly can, and lets them in, and so they, too, are launched upon their college life.

'When these two classes are brought together in the recitation-room, at the beginning of Freshman year, the triumphs of the former are slippant and easy. They never stumble in scanning, and their ele-

gant, rapid, flowing style of translation from the Greek and Latin authors, is something for the wonder, admiration and envy of these rough specimens from the hill towns. These genteel youth never trip in the pronunciation of Latin words; they never call *a-micus* *am-icus*; they never say *sen-ātus* for *se-nātus*. On matters like these, they enjoy many a hearty laugh at the expense of their country comrades, and congratulate themselves on their manifest superiority. They have already learned the best way, on all occasions, of disposing of their arms, hands, legs and feet; while their associates, sitting with them on the same benches, always seem burdened with a dreadful sense of responsibility as to the proper use of these unruly members, and how to arrange and dispose of them when they are not wanted. In fact, the service for which they are now employed is so entirely unlike that to which they have been previously put, that they seem of little account, any way, and might about as well have been taken off, and left at home. Such is the general aspect of affairs in the class at the beginning of Freshman year.

‘But if any one will take note of the college-rooms, where these country boys are quartered, and chooses to make observation, he will notice here and there, about 4 o’clock of the fall and winter mornings, that lights are burning, and the occupants of those rooms are up and wide-awake. With their country habits, they grew sleepy the night before, ere they could master all the difficulties of the lesson, and went to bed. But now they have had their seven hours of sleep—their heads are clear, and they are ready for work. There is a *will* in those rooms, bred of mountain air and rough climbing, which is silently *calculating* that those city chaps won’t laugh and chuckle by and by, quite so much as they do now.

‘Sophomore year comes at length, and by this time it has been discovered that there is a wonderful individuality about

these fellows from the country. They evidently have not all been cut of one pattern and prematurely finished off. The quaint and witty wisdom of some one of them becomes the common property of the class, of which they feel not a little proud, and are well pleased to have the upper classes take note of it. In the debating-society, it is noticeable, also, that though their speeches are not particularly elegant, flowing and wordy, yet some one of them has evidently carried off the palm by his bold, original and *sui generis* way of handling the subject. The same fact also makes itself manifest on composition day. In Latin and Greek they have not yet come up to the ease and elegance of their comrades, and very likely they never will reach the highest degree of perfection in this department. The trouble, however, is not that they are not “the sons of scholars or scholarly persons,” but that they began the study of the languages a little too late in life for the best effect. They are gaining, however, slowly but surely. On the other hand, in Navigation, Surveying, and kindred studies, with their long logarithmic processes, they are able and willing to afford some substantial aid and comfort to their more youthful and delicate classmates. In fact, they begin to feel a kind of paternal care of these little fellows, and love to help them along.

‘By this time, things have come to rest mainly upon the basis of that genuine, simple and sublime DEMOCRACY, which has been, and is, and far be the day when it shall not be, the grandest characteristic of our New England colleges. These young men are no longer valued and estimated as being the sons of Judge —, or Mr. —, M. C. They are no longer measured by their early antecedents and privileges. Their honor or their reproach does not spring from the clothes they wear. They are rated according to what they *are*, and what they *can* do.

‘And so the life of the college moves forward, working wondrous revolutions;

and Commencement day comes at last, when it is found that these rough country fellows have carried off more than their proportion of the honors and rewards of scholarship.

'But the matter does not end here. These plain boys from the country started with a great purpose, and now they just begin to feel a conscious power that they can carry their point. At first the machinery moved heavily and awkwardly. But now they have gained the control of themselves, and can direct their energies with decided effect; while a large number of the other class of students are heartily glad that the dreaded college is done with, so that they may relapse into the kind of life which they would originally have chosen for themselves. And so in after years the disparity becomes much more marked than it is now. When the Triennial Catalogue is published, thirty years after the graduation of this class, it will be found that these country boys have more titles appended, indicating that they have been Judges, eminent Lawyers, Divines, and Physicians; Professors and Presidents of Colleges, Members of Congress, and the like, than our graceful and elegant young friends from the cities and from wealthy and honorable houses in the country.'

That is our sketch; and, as will be remembered, we set out with the remark that we would not pretend, when it was finished, that it should be exactly true, but only that it should contain at least as much truth as the one over against which it is set. It needs some decided qualifications to make it exactly true. Some of these country boys are unquestionably dull and heavy. They have mistaken their calling altogether. They have not the slightest genius for scholarship. And so, after beating their brains for a time in vain, they have to give up and retire from the contest. On the other hand, there are a certain number among these more highly favored youth, who, by virtue of

their clear, graceful, penetrating intellect, have appropriated to the best use all their early culture, and they are not to be distanced in this race by any son of early toil, unless he be, as now and then happens, a youth of most uncommon qualities. The probability, on the whole, is, that the very highest honor in the class will be borne off by one of these delicate-faced boys from some family of culture, though this is a rule, to which we shall find many exceptions.

With these qualifications, we claim that we have stated the matter fairly, and that our sketch is a true one. We have not been unobservant of what goes on in our New England colleges, and we shall not give up the grand and inspiring facts which their great history presents, to gratify the petty pride of any man. We cannot but regard the passage which we have quoted as a kind of public insult to the thousands of New England men, who, starting from humble life, and struggling through their college course amid great pecuniary difficulties, are now to be found in every part of the land and the world, bearing great trusts—occupying positions of high dignity and responsibility, and not a few of them eminent for their learning. If the sons of the wealthy and cultivated, who were educated in the same classes with these men, have conferred a more true and lasting honor on the land that gave them birth, we shall rejoice to know it.

To show that our view of this matter is not narrow and warped by prejudice, we propose, at this point, to introduce one or two items of evidence from other observers.

There is a class of men in our New England colleges, long known under the name of *Beneficiaries*. They are commonly from the country towns, and a large proportion of them have spent their early years upon the farm. The average age at which they enter college is probably not far from 19 years, making their average age, at graduation, about 23 years; while the average graduating age

of our New England students, taken as a whole, is between 21 and 22 years. These young men are poor, as the name they bear implies. They receive some assistance in their course from public funds, and from the charities of the churches. They are on their way to the ministry. If the opinion of the writer, upon whom we are commenting, were freely expressed, I presume he would say, that on the whole, these young men, taken as a class, are just about the specimens he would choose to stand over against the bright-eyed, delicate, slender youth, whom he has so gracefully and lovingly pictured and presented to our view.

We wish now to quote a few lines of testimony in respect to this class of men, from one of our country's choicest scholars—a man high in office at Yale College, who came of a race of scholars and thinkers, and who has as good a right, as any man we know, to be proud of his inherited graces of intellect, and love of letters, but whose unaffected modesty, purity and simplicity of character, are as remarkable as his choice and varied scholarship. This testimony was furnished some ten years ago, and was not called out to help us write this article, but for another purpose.

Let it be premised, by way of explanation, that an "appointee" in Yale College, means a student who stands in the first third of his class in respect to scholarship. Two-thirds of those who graduate from the college receive no honors or appointments. We quote from a published letter, but will give only that part which is pertinent to our purpose.

"Let me give you the results of a brief experience. I have six classes in view. In the first class there were six beneficiaries, of whom four were appointees and two were not. In the next class were two, both of whom were appointees, and one of them the third scholar. In the third class there were nine beneficiaries, of whom eight received appointments at Commencement, and three of these were among the principal scholars. In the

fourth class there were six beneficiaries, all of whom were appointees. . . . In the next class there were four beneficiaries, all of whom were appointees. In the sixth there are four, of whom two at least rank among the best scholars."

Now let us stop a moment, for one or two brief comments. The six classes to which we suppose reference here to be made, numbered respectively, at graduation, 99, 78, 103, 95, 104, and 71,—a total of 550; of whom, according to the rule, 183 took appointments. In the enumeration of the six classes, as above, 31 students are brought to our notice, of whom 26 took appointments. In order to bring these down to the average level, only 10½ should have shared in the college honors. It is to be confessed, however, that reckoning only from these six classes, we have a result better than the facts in general will warrant. But search anywhere; go to any college and make a like examination, taking such a course of years for the basis as will reveal the exact truth, and we will vouch for it that the scholarship of these beneficiaries shall always, and everywhere, be a good way above the average scholarship of the college.

The witness above quoted afterwards gives the whole result during all the years in which this class of young men had been connected with Yale College. It is as follows:

Beneficiaries graduated at Yale College, from	
1817 to 1846, inclusive,	249
Had such a rank in their class as to receive	
honors,	157

Now to bring these men down to the average level of their fellow students in respect to scholarly attainment, instead of receiving 157 appointments they should have received exactly 83. As good a result as this last, we believe, may be expected from an examination of the records of any college where these young men are found.

Another able and competent witness, writing of this same class of students, from one of our best Western colleges, uses the

following language. The italics are his own.

"Those now here are among the best scholars in college. Almost the whole number are *undoubtedly* of the *first rank* of scholars in the Institution. I do not think it likely that the young men aided here will always be so decidedly superior, intellectually. But so it is now. May it not be that it is something originally superior which wakes them up and starts them out of the woods to college?"

Nor are these boys on their way to the ministry, alone. They are also, many of them, looking forward to other professions. In our own class was one who came to college from the same town in Massachusetts that gave birth to the poet Bryant; with nothing but poverty and a bad preparation to start with, but who struggled on, rising all the while higher and higher in the scale of scholarship, graduating with honor, and since has been not only a successful lawyer, but a useful and honored Member of the Massachusetts House and Senate, and now represents one of the Western Districts of this State, with true manliness and dignity, in the National House at Washington, to which he is elected for another term.

Dickens, in his *Pickwick Papers*, tells us of a certain man who was an apothecary, and who thought it a very dangerous piece of business that he should be suddenly detained in court for a jurymen, because he had left a little fellow in charge of the shop who happened to have a prevailing impression that Epsom salts meant oxalic acid, and syrup of senna, laudanum.

And so if any one happens to have a strong prepossession that *Boston* means essentially the same as *New England*, and *Harvard College* is a kind of condensed expression for *our New England colleges*, he is in a very poor condition to deal out opinions on this subject.

About half of the students at Harvard come from what may properly be called a Boston population; that is, they come

from the city of Boston and the immediate vicinity. They do not go ten miles from home to enter college. With most of our New England colleges the case is entirely different. Not one in twenty of their students could, with any convenience, go home of a Saturday night to spend the Sabbath, and return on Monday morning. In these colleges, of course the plain country boys predominate to a far greater extent than in Harvard, and a much larger proportion of them reach distinguished positions in the world of thought. This is not the fault of the college. In none of our New England institutions is there so large a measure of rich, mature and varied learning, combined in the Faculty, as at Harvard. It is the fault of the material to be worked upon.

It has long been a matter of observation, that one passing from a Commencement at Dartmouth, Williams, Amherst, Yale, or other New England Colleges, to attend Commencement at Harvard, almost invariably feels that he is on a lower intellectual grade. The pieces spoken, are, to a large extent, bits of biography; results of travel and voyages; descriptions of places or great events; high wrought eulogies of distinguished generals, statesmen, or scholars; all written with a certain easy, graceful flow of language, though often marred by what might be called prettinesses. The hearer, familiar with similar exercises at other institutions, feels that somehow these young men do not grapple their subjects with a bold, manly strength. There is far less of that comprehensive sweep and force of mind which he has noticed elsewhere. Now and then, however, comes forward a young man, (he may be the "son of scholars or scholarly persons," or he may be in an earlier "stage of elaboration," and not yet quite "three generations from the soil,") but evidently he has enjoyed the best opportunities of early culture, and has had a genius and native force of intellect to appreciate and appropriate it all. And so on Commencement day he stands be-

fore us, a specimen of mature and elegant scholarship, and masterly force of mind, such as cannot very easily be matched from any other American institution. And this is about the relation of Harvard College to the other colleges of New England. It produces a very few of the most complete and polished students in the land—men that give dignity and character to American scholarship at home and abroad. But the *average* standing and position of her students, twenty-five years after graduation, in the great departments of learning and thought, are, according to our observation, below the mark of the other colleges in New England. This statement has no reference, of course, to what took place a century ago, but to what is taking place in these latter years, since the character and quality of the students in these several institutions have become essentially what they now are.

The average standing of graduates from different colleges, twenty-five or thirty years after graduation, is not wholly to be learned from a comparison of titles in Triennial Catalogues; though we are willing, if need be, to test the question on this basis. But there is a higher and better way of judging, and one which we much prefer. Let a man go and set himself down almost anywhere in our land; let him take his stand, for instance, in New York City, which draws its population—its merchants, its lawyers, its physicians, its divines—with a mighty attraction from every quarter; let him inquire from what colleges the scholars and professional men of the city have come, and he will find probably ten from Yale College where he finds one from Harvard. Let him go into the new fields of the West, and seek the men who have carried the culture, the piety, the learning of New England, and spread them far abroad over those vast territories, and he will discover that few of them have come from Harvard; while there are other colleges in New England that can count their chil-

dren in those border lands by scores and by hundreds, and never without dropping a benediction upon them. Let the observer go far hence to other lands, and find the men who are carrying the civilization and Christianity of New England to the ends of the earth. Let him take his stand, for instance, at Constantinople, and look out at the work which has been going on for the last thirty years, through American instrumentality, in the Turkish Empire, and if he cannot of himself judge how great that work is, let him hear what a distinguished English nobleman—the Earl of Shaftsbury—says of it, and of the men who are carrying it on. This nobleman, at a meeting in London on the 30th of last April, is reported as saying,—

“He did not believe, in the whole history of missions; he did not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, they would find anything to equal the wisdom, the soundness, and the pure evangelical truth of that body of men who constitute the American Mission. He had said it twenty times before, and he would say it again; for the expression appropriately conveyed his meaning, that ‘they were a marvelous combination of common sense and piety.’ . . . There they stood, tested by years, tried by their works, and exemplified by their fruits; and he believed it would be found that these American Missionaries had done more towards upholding the truth and spreading the Gospel of Christ in the East, than any other body of men in this or any other age.”

Now these men and their fellow laborers, equally able and successful in other fields, in every part of the earth—men who have been mastering the languages, written and unwritten, of distant tribes and nations, and translating into them the Bible and other books—were largely poor boys of New England, who did not, with few exceptions, graduate at Harvard College.

Take fifty young men anywhere in

New England—the children of early culture, coming from families of wealth, refinement and learning, familiar with books, but unused to labor—take them just as they present themselves to enter college: and take also, in the same unselected way, fifty of the other order—young men that have come down from the mountains of New Hampshire and Vermont, or from any of the open country of New England—young men of the laboring class—self-prompted to a course of public education, and we will give the first in the beginning of the game, the advantage of the two or three *pawns* and a *bishop*, implied in their superior preparation, without the slightest anxiety as to which side will win the greatest average result. The reason of this, as has been all along implied, is not that the laboring class is in general, superior intellectually to this wealthy and cultivated class, but that the students from the former are in a certain sense, picked men—selected not by any Standing Committee or Board of Intellectual Survey, but by a law of inward propulsion, which urges them, against great obstacles, to a life of study, while the young men of the other class are miscellaneous—some of them by native tendency, students, while many of them are far enough from deserving the name.

"I suppose there is not an experienced instructor anywhere in our Northern States who will not recognize at once the truth of this general distinction."

It is true, our author in a paragraph subsequent to the one quoted, makes a distinction, somewhat like the one which we have just made. But he does not put the case strongly enough, properly to adjust the subject. The general tone and spirit of the whole chapter, is, as we believe, untrue.

For one hundred and thirty-one years after the founding of Harvard College, and for sixty-five years in the early history of Yale College, the names of the students were arranged on the catalogue, and stand now, according to the conven-

tional dignity of the families to which they belonged. English ideas of order and precedence prevailed in the colonies. Consequently the sons of the men of rank, office, and wealth, stand at the head, and the sons of farmers and carpenters and blacksmiths are at the bottom of the heap. And so long as there existed such a state of public feeling, as to demand and sanction a custom like this, we may be perfectly sure, that there would be also a large partiality in favor of granting the honors, titles, and emoluments of society to these high-born graduates, beyond their average worth and ability, as compared with the others. Still if any one will study the Triennial Catalogues of these two colleges, during the period while this custom prevailed, we do not think he will discover from anything there revealed, that the talent and scholarship of these classes were held mainly by the men whose names are first on the list. It is somewhat difficult to determine the exact relations of the two classes, but from a general glance we should say that those on the lower half of the list, seem to have about their share of the honors. The last class which graduated at Harvard under this old regime, was the class of 1772, numbering forty-eight members. The three most honored names in the list, as would appear from the catalogue, are William Eustis, afterwards Governor of the State and member of Congress, and who stands the *thirty-third* in the enumeration—Samuel Tenney, also member of Congress, and whose name is the *thirty-ninth*, and Levi Lincoln, afterwards Lieutenant Governor of Massachusetts, member of Congress, and Attorney General of the State, whose name stands the *forty-sixth*—the third place from the bottom. In other classes, however, the preponderance, as might be expected, is as decidedly the other way.

In Yale, the last class arranged after this fashion, numbering twenty-four, graduated in 1767, bearing two honored names at the very head—Samuel Wales, a man

of great learning and high accomplishments, afterwards Professor of Divinity and preacher in the College; and John Trumbull, LL. D., and Judge of the Supreme Court of Connecticut. About midway in the list, is the equally honorable name of John Treadwell, afterwards Governor of the State, and in the last half is another name, greater in an intellectual point of view probably than any of them, Nathaniel Emmons.

We have pursued this general course of thought far beyond our original purpose, and have restricted ourselves in what remains to a very narrow space. But in truth, the subject is so interesting in itself, and the facts and suggestions which go to illustrate the point under consideration are so rich, numerous and pertinent, that we know not how to stop at this point.

But we desire before closing, to bring forward a few facts on this general topic, drawn not from New England, but from the world at large, and from all history. Our institutions here are so shaped as to give the largest stimulus and facility for poor boys to rise, and we expect them to rise. But the general fact, as the case now stands among the nations, and as it has stood through all time, is, that a boy starting from humble life to make a great name in the world, has to come up against a superincumbent mass of neglect, prejudice, unbelief, positive opposition, and want of opportunity, that would seem heavy enough to crush all the life out of him. Yet, let us pick from the millions of our race, ten names, that shall stand as the most august and kingly names on the whole roll to represent the great realm of human thought. We take these names without comparing views with any one else, and it is very likely that our judgment will not exactly coincide with the judgment of others, though in reference to a portion of the list, there will not probably be any substantial disagreement. Our list shall be Moses, Homer, Socrates, Plato, Luther, Shakspeare, Bacon, New-

ton, Milton, Webster. This last name would not, perhaps, find a place in the list, as it would be constructed by many persons. But in giant grasp of mind, in power to take hold of the most complicated subjects and easily resolve them to their principles, and set them before others in all their parts and relations—in the majestic sweeps of his eloquence, when his intellect was thoroughly fired with emotion, he seems to us to hold his rank with this kingly order of mind. We are not now, be it understood, searching for men, of the highest moral qualities, or of the most far-reaching practical wisdom. If this were our aim, we have another name in our history that would be *facile princeps*. But we are looking for the highest specimens in the kingdom of thought.

Now how many of these men were the "sons of scholars or scholarly persons." MOSES sprung from the Jewish race, after it had been for some hundreds of years in a state of slavery in Egypt—reduced as low, intellectually, as these centuries of oppression could reduce it. The Scriptures seem to attach not the slightest importance to his parentage. They tell us that "there went a man out of the house of Levi, and took to wife a daughter of Levi, and the woman bare a son." Afterwards, in order to keep the lines of genealogy good, the name of the father appears, and we learn that it was Amram. But he serves no purpose in the history of those times, except to fill this place in the genealogical catalogue.

John Randolph once asked the boys of a certain school, as a question to puzzle them, to tell him who Moses' father was. They were all dumb, except one bright fellow, who happened to have read and remembered the line of Paradise Lost—

"As when the potent rod of Amram's son,"

and so he made answer. "You rogue," said Randolph, highly delighted with the quickness of the boy, "you did not get that out of the Bible."

So little was known of the youth of

HOMER, even in the times immediately following his illustrious life, that many provinces contended for the honor of having given him birth—a circumstance that could never have transpired, had he sprung from any high and conspicuous family or stock.

"The parents of SOCRATES," says a certain writer, "were of no mark or note in the Athenian State; nor was their son gifted with any of those *personal* distinctions, which were of indifferent account nowhere in Greece. A face the reverse of beautiful, flattened nose, protruding eyes, the entire physiognomy anything but attractive to a passer-by, he made no attempt to veil or compensate deficiencies by ordinary solicitudes. . . . A massive head, instinct with authority; a broad, although rugged brow, and that aspect of self-possession which indicates a man to whom mastery appertained too much of right to permit him to feel conscious of it."

There is reason to suppose that PLATO was born into somewhat easier conditions of early life, giving him better opportunities for travel and culture, though as to his having been a son of "scholars or scholarly persons," or descended from any family of great name or mark, we know not that there is any good evidence. It is claimed by some that he was descended from Solon, who lived 200 years before him; but so far as we have consulted authorities, the impression made would be, that this fact is not very well ascertained, and the inference would seem to be that however illustrious his remote ancestors may have been, the generations which stood nearest to him were not of importance enough to be easily remembered and traced.

LUTHER, speaking of his early life, says: "My parents were very poor. My father was a wood-cutter, and my mother has often carried the wood on her back, that she might earn wherewith to bring us children up. They endured the hardest labor for our sakes."

Who can tell us what "scholarly per-

sons" gave life to the infant SHAKESPEARE? His father has been variously estimated to have been a butcher, a wool-grower, a glover. His mother was Mary Arden—a beautiful name, and on both sides his parentage would seem to have been of good stock, though not scholarly.

BACON has a better claim than any one on the list to a scholarly parentage. His youth was passed in a family of high culture and standing, and among men of letters.

The father of MILTON had been educated at the University, so that we may allow to him a scholarly origin.

NEWTON was the child of a farmer, who died before the birth of his illustrious son, leaving property which yielded an income for himself and mother of £30 a year. But the earlier history of his family is obscure, and has never been satisfactorily traced.

WEBSTER, as we all well know, was a farmer's boy from New Hampshire.

The moment we descend a step in the scale of mind, we are in the presence of a great multitude, and our space absolutely forbids our attempting to resolve it into its parts. Others may, if they choose, pursue it at their leisure; and they will find evidence enough that to be a great scholar and thinker, it is not absolutely necessary that one should be many generations from the soil.

Indeed, it has occurred to us whether the writer whom we are reviewing is not himself getting a little too far away from *the soil* for his own good. We all remember the classic story of the ancient wrestler, who was strong only so long as he could keep his feet firmly planted upon his native earth. The moment he was lifted from the ground, his strength departed from him.

Throughout the pages which the "Autocrat" and "Professor" has furnished the *Atlantic Monthly* for the last two or three years—pages of great brilliancy, full of rich and varied thought, compactly and beautifully expressed—there has been

nevertheless such a tendency to lurking personality; such an open or disguised contempt for men holding the faith of his fathers; such a want of magnanimity in his treatment of subjects and individuals, as to render them most justly offensive to many minds. We have long thought that his case was such that it could be successfully treated only by a vigorous course of counter irritation. We think he would be every way better, if he were taken back a degree toward the old Puritan Connecticut soil from whence he sprung. It is a good soil, and nothing to be ashamed of. It gave to the ministry of Cambridge his own honored father. It gave to the College, President Sparks, one of its most distinguished scholars, and an

ornament to American letters. It gave to Boston, Jeremiah Mason. It gave to the country's service, at a time when MEN were wanted, the Trumbulls, Ellsworths and Wolcotts. It gave to the world Jonathan Edwards.

Whether our author is yet fully "three generations" from this fruitful soil, we know not; but certain we are that he is lifted enough above and away from it to exhibit his weaknesses along with his strength, and to give the impression that he is in a very uncomfortable and dangerous condition. We would not be answerable for the consequences that would ensue, if this elevating process should continue through another generation.

A LESSON FROM THE PAST:

OLD COVENANT AND CONFESSION OF THE NORTHAMPTON CHURCH.

The following extracts from the records of the First Church in Northampton, furnished for the pages of the *Quarterly* through the kindness of the pastor, Rev. Zachary Eddy, D. D., illustrate several important points in our ecclesiastical history:—as, 1st, The independent control which each Church asserted, and practically assumed, over its own affairs; 2d, The "untroddenness of those paths" (to borrow a quaint phrase from the records) in which they were called to walk, and the consequent demand for men of strong intelligence and originality to lead the way; 3d, The mistake of those who tell us that subscribing to a creed or confession of faith, as a condition of Church membership, among the Congregational churches of New England, is a modern innovation; 4th, The supreme importance which our fathers attached to the religious training of the young.

But in addition to all these items, and of more importance than either, the "forty-six Articles," put together by the first pastor, as "the system or sum of the principal or choice heads of the Reformed

Christian Religion," afford the best compendium anywhere to be found, of the New England theology of that day, as preached from the pulpit and professed by the people. Unlike the terminology which we sometimes find in the creed statements of later times, every word and sentence is intelligible to a child. Indeed, it was with especial reference to benefiting "the children of the covenant," that it was drawn up, as will appear in the sequel.

Let it be remembered that the Church was gathered June 18, 1661, and that Eleazer Mather, son of Richard Mather, of Dorchester, was ordained the same day. In less than a month, viz., on July 12th, 1661, a vote was passed denying the "privileges of the Lord's Supper, and Baptism for their children," to the members of other churches, who became permanent residents in Northampton, without transferring their Church membership,—though such privileges, they say, "we readily grant to transient persons, occasionally coming amongst us." This shows that the young pastor, and his

infant Church of eight members, understood that A CHURCH is by no means synonymous with a number of Christians living together in the same town. They also "voted and agreed that such as are admitted into church relation and fellowship with themselves, shall not only give their consent unto the Covenant, but to the subscription of their names thereunto, which shall be done either by themselves, or the officers of the Church." These first settlers of Northampton will certainly get church membership to mean something, if they go on as they have begun.

The next year they elected "another teaching officer to be joined to their pastor"—viz. Mr. Joseph Eliot, (son of John Eliot, of Roxbury,) whom they employed for a year or two, though he was never ordained. They also chose "brother John Strong" for Ruling Elder, and "brother William Holton" for Deacon, who were both ordained by prayer and the imposition of hands, May 13, 1633.

The propositions of the Synod of 1662, touching the Half-way Covenant and Consecration of Churches, "communicated to their consideration by order of the Hon'd General Court," were cautiously accepted; or rather, in the words of the vote, they say, "We see not cause by any light from God's word, to withhold our consent and approbation touching what is contained in those Synodical conclusions, as to the sum and substance thereof." Then come the following entries in the church book, which are sufficiently explicit:

This Church of Christ at Northampton, being put upon the inquiry respecting their duty towards the children of the Covenant, after frequent and earnest imploring of the Lord's presence and gracious assistance, both in ordinary and extraordinary duties of fasting and prayer about that concern; and much time spent in searching, hearing, discussing and considering of all the persuasions and reasonings that have been presented, either out of the Word of God, or the writings of the Godly learned, through the hand of God upon us for

good, have come to a general determination, touching what we judge to be the truth, and mind of God concerning those things, according to what is expressed, voted, and agreed in the following Propositions:

Propositions concluded on by the Church at Northampton, the 29th of the 10th month, and 12th of the 11th month, respecting Duties and Privileges of the Children of the Covenant, and the due and orderly management thereof:

PROP. 1. Whereas a spirit of order and subjection one unto another, in the Lord, is the great duty of all that would approve themselves Sons of Peace, and the weighty things of Christ and His Kingdom being under management in His Church is one special reason of the exercise thereof, as their much conducing to the common good of the whole:

It is voted, and unanimously agreed, by the Church at Northampton, that by the grace of our Lord Jesus Christ, forbearing one another in love, we, in a spirit of meekness, will bear with differing apprehensions of fellow-brethren, respecting the conclusions of the late Synod, now under consideration amongst us, endeavoring to keep the unity of the Spirit, in the bond of peace, walking together in communion in all holy ordinances as aforetime, notwithstanding diversities of persuasions and practises touching the present controversies, carefully and conscientiously as in the fear of God, avoiding all rash judging, censuring, despising and condemning the persons or practises of contrasentienting brethren, especially keeping at a due distance from all such carriages, actions and behaviors that may seem in any measure unworthy to reflect, each upon other, as if deemed unmeet to be walked towards in ways of communion relating to things of God's House: but whereunto we have attained them walking by the same rule, minding the same things, and if in anything diversely persuaded, in a spirit of love and tenderness waiting, and mutually praying, that that also [God] will reveal in His own time.

PROP. 2. In order to the more comfort-

able progress in the work of religious reformation, amongst us, respecting particularly the children of the Covenant :

It is voted and agreed by this Church that a System, or short sum of the Principal or choice Heads of the Reformed Christian Religion, be compiled from God's Holy Word ; this to be owned as the Profession of Faith of this Church, and to be consented unto, by all adult persons that shall be acknowledged regular and approved members thereof.

PROP. 3. And inasmuch as the form of the expressions of our Church Covenant is not so perfect in some particulars, as is meet : It is also voted and agreed that a new Model or Draught of the Church Covenant be framed, wherein the former is defective, amended, and enlarged, and that in time convenient, through the good hand of our God upon us, we will renew our Covenant with God, and one with another, according to the nature of so solemn and weighty a work. It is also agreed and determined that the names of the children of the Church, from time to time, shall be enrolled, and kept upon Record, in the Church's Registry.

PROP. 4. The Lord so far delighting in us, as that the thoughts of our hearts are established, and our purposes as have been expressed succeeded to effect :

Voted and agreed, by this Church, that from that day forward we will practically acknowledge, through the Lord's gracious presence with us, the children in minority, whose immediate and next parents are in Covenant with us, to be members of this Church, and to grow up in Covenant, and continue therein, until in some way of God's appointment, they are cut off, walking towards them as such, dispensing duties and privileges to them, from time to time, as the matter shall require, and they be capable thereof.

PROP. 5. Inasmuch as there are divers [persons] resident amongst us, baptized in their infancy in the several Churches whereunto they did belong, now removed, and thence incapable of enjoying and performing mutual duties :

It is voted and agreed by this Church, that such amongst us being settled inhab-

itants, that give no ground to hope in charity there may be some good thing in them towards the Lord, though but in the lowest degree, [yet] understanding and believing the Doctrines of Faith ; publicly, seriously, and freely professing their assent thereunto ; not scandalous in life ; solemnly taking hold of the Covenant, wherein they give up themselves and their children to the Lord, and His Church, subjecting themselves with fear and humbleness of mind to the Government of Christ therein, sincerely engaging to rest contented with that share and portion of privileges belonging to them that are only in a state of education in Christ's House, during the time of their continuance in that estate, and not essay the breaking in upon the privileges of the Lord's Supper, and voting, until they shall be judged upon due examination to hold forth such an experimental work of faith, and lively discerning and exercise thereof, as may fit them for the enjoyment and improvement of the aforesaid privileges, with comfort to themselves and others, and thereupon be orderly admitted thereunto, by those of the Church to whom that power is given by Christ : such persons thus qualified, upon their desire, due order observed, may themselves be entertained into a state of membership, and have their children Baptized and received to Communion in the Church so far as they are fit for the same. Also, the adult children, hitherto unbaptized, of confederate believers, without themselves coming up to the aforesaid qualifications, may be accepted members, and themselves baptized.

PROP. 6. Considering how nearly it concerns all upon whom the Lord's name is called, in this evil and dividing day, to preserve with the utmost care and diligence that may be, Love, Peace, and Unity, and heedfully to avoid whatsoever may have any tendency to hinder and interrupt the same, and being also sensible of the difficulties that do attend us, on the right hand and on the left, in these our steppings onwards toward Reformation, partly from our weakness and dim-sightedness into the ways of the Lord's House, and partly from the untroddenness of these paths, through want of practising up to the Doctrines of

the late Synod, in the several Churches, and partly through diversity of persuasions amongst the tenderly conscientious and Godly learned, but chiefly through neglect of the due exercise of Church watch and discipline towards such as from their infancy have grown up in the Church, whereby too many corruptions and disorders have crept in, and remain unhealed. (The Lord humble His poor people for their over-long remissness herein!) And inasmuch as we are not convinced, by any rule from God's Word, that we are obliged in this the day of our Reformation, and solemn renewal of our Covenant, to walk in an ecclesiastical way towards such as now are disorderly liverers, though once in memberly relation in the Churches wherein they were baptized, and lived in their infancy:

Voted, agreed and declared, that such persons, being now adult, that fall short or refuse to come to the qualifications expressed in Proposition 5, (whereby they declare themselves not to be regular or approved members, and in point of desert, unmeet for the Communion,) shall not be admitted to participation in any ecclesiastical duties and privileges amongst us, but set by in this the day of our Reformation, as incapable thereof, until by hearty repentance manifested for former miscarriages they give satisfaction according as the rule requires, and in other respects evidence their personal, actual fitness for Church estate amongst us, by answering the qualifications formerly mentioned.

PROP. 7. That corruption and degeneracy in the Church, and pollution of God's holy things by unworthy receivers, (an evil only to be prevented by a due observance of all Christ's rules,) may be avoided as much as in us lies: Voted and agreed by this Church, that adult persons that have an interest in the Covenant, and those acknowledged initiated members of the Church, ought not therefore to be allowed to participate in all privileges, but in those only that by Divine appointment are appropriated to them that are in a state of education, in Christ's House, who are to be ordered, and not to take upon them to order the affairs thereof; and before they be reg-

ularly admitted to full communion, (i. e. participation in the Lord's Supper and voting,) it is indispensably necessary that after due trial and examination concerning the special work of God's grace, and the lively and sensible experience thereof in their hearts, they be judged to have competently sufficient qualifications for the same, and be so approved by those of the Church to whom such judgment and approbation doth belong.

FEB. 2, 1668. This Church having concluded upon practise of duties incumbent on them towards the children of the Covenant, judge necessary to the due performance of the same, to come to some determination respecting the continuing and expiring of the state of minority, and not finding it limited in Scripture to any particular year or time, judge meet, vote and agree, that the fixing of adult, and non-adult age, be left to the wisdom, discretion and judgment of the elders of the Church, from time to time, and as they upon trial and examination of the ability and capacity of each person respectively shall determine them to be in that state, either adult or inadult, accordingly such persons be accounted and walked towards by this Church.

Whereas it was voted and agreed by this Church, at Northampton, that a System, or Profession of faith, shall be composed, and a new Model, or Draught, of Church Covenant framed; as appears by Prop. 2, and Prop. 3. In pursuance and effectual accomplishment of the aforesaid conclusion and agreement, the Confession of faith, and form of words, expressing the Church Covenant, hereafter following, were both publicly read before the Church; seriously considered—each scruple and doubt to satisfaction removed—and this voted, and freely consented unto by the Brethren of the Church, as the Confession of the faith of this Church, and the form of words expressing the Church Covenant, amended, enlarged and renewed:

At a Church meeting, Feb. 22, 1668.

The Profession of the Faith of the Church at Northampton, consisting of forty-six Articles, or Positions, extracted from God's Holy Word, by their Pastor, and, after due

and serious consideration, assented unto by the brethren of the Church of Christ there :

1. We profess and believe that there is one true and living God, and but one God, the Lord Jehovah, Father, Son, and Spirit, the same in substance, equal in power and glory, Infinite, Eternal, and Unchangeable in His Being, Wisdom, Justice, Power, Holiness, Goodness : Blessed forevermore, the Creator, Preserver and Governor of the world, with all creatures therein and all their actions.

2. That God created all things, in the space of six days, of nothing, by the Word of His Power, and all of them exceeding good, and on the eighth day He created man, his body out of the dust, and breathed into him an immortal soul ; male and female created He them, after the image of God, in knowledge, righteousness, and holiness, with dominion over the creatures ; so that nothing was wanting that was necessary to his well-being, in the enjoying of God, and living to Him.

3. The Lord having set man in this high and holy, though mutable state, entered into a covenant of life with him, and in him as a public person or trustee for all mankind, upon condition of perfect obedience, threatening him with death upon disobedience, forbidding him, as he loved his Creator, to eat of the tree of knowledge of good and evil.

4. Man, abusing the freedom of his will through Satan's instigation, turned apostate, and fell from God by disobedience in eating the forbidden fruit ; so that all the children of man, not one proceeding in the ordinary way of generation exempted, are toppled down from the height of happiness, and are plunged into the depth of sin and misery, through the apostacy of the first man, Adam, in whom they all were as members in the head, children in his loins, debtors in their surety, branches in their root.

5. The sin and misery of that estate, whereunto man is now fallen, consisteth in the guilt of Adam's first sin, imputed, the want of original righteousness, the corruption and viciousness of the whole nature, together with all actual transgressions : and the consequents thereof, the loss of God,

slavery to Satan, all kinds of death and cursedness, temporal and spiritual in this world, and in hell forever all the plagues that are written in God's Book, and many more that are not written.

6. God, merely of His free grace, in His infinite wisdom, hath found out a way for the recovery of lost man, out of the state of sin and death, into a state of grace and life, according to the eternal Covenant of Redemption made between the Father and the Son, wherein whatsoever doth any way concern the restoring of fallen man, into a state of Divine favor and happiness, is undertaken and agreed for.

7. The only means of deliverance is by Jesus Christ, God and Man united together in one Person, the only Mediator between God and Man, who in fullness of time was incarnate, conceived by the Holy Ghost in the womb of the Virgin Mary, without father, made under the law, His birth low and mean, His life poor and afflicted, His death painful and accursed, in respect both of His body being mounted up, and nailed to the cross, and there lingering till He gave up the Ghost, and of His soul in His dreadful agony (begun in the Garden,) and in his being deprived of all the sweetness of His Father's love, and presented and filled with the sense of the bitterness of His wrath, which is the perfection of the second death ; after which he was buried in the grave, and continued under the power and dominion of death for a time ; and all this to make satisfaction for sin to God's justice, and to procure and merit reconciliation and life eternal.

8. This Redeemer of lost men is anointed with a three-fold office : of a Prophet, whereby He makes known by His Word and Spirit, all that is necessary to salvation ; of a Priest, whereby He offered up Himself, in His human nature, a Sacrifice, and makes intercession in the virtue and power of His death ; of a King, whereby He subdues His people to Himself, rules and defends them, restrains and conquers all His and their enemies, and dispenseth and disposeth all things, so as that they work for their good and His glory.

9. The Lord Jesus, by the power of His Godhead, did rise the third day out of the

grave, and after forty days, ascended in His Manhood, from Mount Olivet, into Heaven, and there sits down on the right hand of the Majesty on high, crowned with all fullness of glory, delighted and fully satisfied in the stately entertainment in the bosom of God the Father, in that Sea of Glory preparing a place for His members here on earth, waiting till all His enemies be made His footstool, from whence He shall return into this lower world with unspeakable Majesty and Glory to judge the quick and dead.

10. We believe that all this good, purchased by the death and suffering of this Lord Jesus, effectually shall be applied by the Spirit, to all and every one of them for whom it was intended, in their vocation and communion with Christ, being predestinated to Eternal Life.

11. In effectual vocation, or turning the sinner unto God, we believe the Lord by His Spirit, usually in the Ministry of the Word, letting into the soul a clear, inevitable, Spiritual Light, convinceth the sinner of sin, as the greatest evil, and of his misery by reason of sin, and a sinful estate, especially unbelief, in the work of conviction; and by the uncontrollable power of the Spirit cutting off the soul from its union to sin, breaketh the heart for it, causeth an irreconcilable detestation of, an everlasting distance from the love and liking of sin as sin, and plucking the sinner from his own bottoms, self-ability and self-worthiness, makes him see an insufficiency and loathsomeness in his best performances, an utter inability in himself to believe, and unworthiness to be made to believe, [whereby he] is annihilated and made to submit to the disposing hand and good pleasure of God, in the work of humiliation; and letting out the special light and sweetness of the exceeding riches of Grace, and revealing the excellency and suitable perfections of Jesus Christ, whereby the soul stands well-affected to Christ, as the Fountain of Life, and is sweetly encouraged to answer to the call of the Gospel, coming to, and relying on, the name of Christ alone for life and salvation, infuseth the spirit of life into the soul of a sinner thus prepared in the works of Faith.

12. We believe those that be ingrafted into Christ by faith are admitted into a state of peace and favor with God, and through the merits of Christ's perfect obedience, both active and passive, apprehended by faith, are absolved from the guilt and damnation of all sin, accepted as perfectly righteous, and therein worthy of eternal life, for the sake of the Lord their Righteousness, in justification; and being taken out of the family of Satan, are accounted the children of God, and have the spirit and privileges of sons given to them, in Adoption; and are renewed in the whole man, after the Image of God, dying to sin, and living to righteousness, by the application of the death and life of Christ by faith, fitted for every good word and work, which is Sanctification.

13. Sanctification in this life, in respect of the measure and degrees thereof in the most sanctified, is very imperfect, and thence there is, and will be, in the regenerate, a continual combat between grace and corruption, and daily need of the constant exercise of the graces of repentance, sorrow, and humiliation, by reason of sin, and manifold sinful failings; and of faith, in flying to the grace of God in Christ, for pardon, healing and strength to increase and grow in faith and in all the fruits of the Spirit.

14. All sincere believers shall be upheld in a state of grace, and never be left to themselves, as Adam, to lose all, but shall persevere in faith and holiness to the end of their life; and then Sanctification shall be completed in Glorification, in respect of the soul, immediately after death; in respect of the whole man, after the general Judgment, in the immediate fruition of communion with God in Christ, unto all eternity; being perfectly holy, without the least sin, and perfectly happy, without any misery.

15. Christ Jesus gave Himself for none but the Church; that is, those that are His seed, given by the Father, and descending from Him by spiritual generation; they only, and all they, are the proper, adequate subjects of that Redemption of Christ, and of all the privileges that flow from thence.

16. In respect of the different degrees of

Communion that the saints have with Christ, the Church may be distinguished into Militant, whereby is meant those of the Catholic Church that are warring and fighting here on earth, against spiritual enemies, unto whom Christ is applied but in part; and into Triumphant, those triumphing in Heaven, crowned with all perfection, over all their enemies, unto whom Christ is fully applied.

17. Every particular, visible, Political Church, in the days of the Gospel, is Congregational, a Company of visible Believers with their seed, in Confederation to walk together in the visible Communion of Saints, closing with Christ exalted as their Spiritual Head, and one with another as members of the same body; and for number, by Divine appointment they ought to consist of no more than may ordinarily meet together in one place, to communicate in all the holy things of Christ, nor fewer, than may carry on Church work.

18. Visible Believers are such who having a competency of knowledge and a blameless life, thereby making a profession of holiness, are visibly and seemingly in the judgment of charity, the Seed of Christ; though many are counterfeit seed only, or secret hypocrites, growing up with the seed of Christ, who, when thoroughly discovered, ought not to be tolerated in the Church.

19. Ecclesiastical Confederation is distinct from that Covenant made with the mystical body of Christ, in their effectual vocation, that being invisible and secret, between God and the soul only; this, visible and open, between such as profess the faith of Jesus. Inasmuch as all the spiritual Seed of Christ are not in Church Covenant, in which many are who prove apostates, and never had invisible faith.

20. The Rule of Ecclesiastical Polity, for the government and well ordering of the Church of God, and the due administration of the affairs of His House, is so perfectly prescribed in the written Word of God, as that nothing is left in the power of man, to diminish, add, or alter therein.

21. Every particular Church, being furnished with a Presbytery, at least with a teaching elder, walking together in truth

and peace, have received from the Lord Jesus full power and authority ecclesiastical within itself, regularly to administer all the ordinances of Christ, and are not under any other ecclesiastical jurisdiction.

22. Church Governors are either Principal, such as exercise supreme and highest authority and dominion over the Church—God the Father, who is the only Father of the Church, God the Son, who is the only Head of the Church, and God the Holy Ghost, who is the only Comforter of the Church; or Ministerial, such as in the name of the chief Governor, exercise, not a lordly, pompous, illimited dominion, but a subordinate, scripture, regulated, official power; and these, since the Apostles, are ordinary elders, unto whom by Christ is given a Power of Authority or Government, as liberty or privilege to the fraternity, so that the consent of both Elders and Brethren is necessary to the consummation of every regular act, in an organic or complete Church, that is properly ecclesiastical.

23. The ordinary offices that Christ Jesus hath appointed for His Church, and [which] are to be continued to the end of all things, are Pastors, Teachers, Ruling Elders, Deacons and Widows, and none other, which are to be called by such particular churches whereunto they are to administer; and in the choice of elders especially, neighbor elders should be consulted with; and [these] being chosen, are to be ordained by imposition of the hands of Presbytery and prayer, whereunto, at the ordination of elders, fasting is to be joined.

24. Church members' duties towards their ecclesiastical Governors are, to prize them exceeding dearly, as the stewards and ambassadors of God; to pray for them heartily; to receive and keep all the will and counsel of the Lord made known by them; to give an account of their actions and spiritual estate when examined and inquired into; to seek and follow their advice in the Lord, in momentous and difficult matters; to assemble themselves readily, being called, and not to depart without leave; willingly to be regulated in speech and silence, and in all their actings in Church affairs by their divine and un-

blameable guidance and directions, and to submit to them in the execution of their office, in all the specialities thereof, both in Doctrine and Discipline, according to Christ.

25. Church Governors' duties towards the members of the Church are, to improve their Presbyterial gifts of holiness and knowledge for the good of the Church; to guide, teach and edify them, by their example, instruction and administration; to see to and watch over the Church, and ways of Church members; to take an account of, inquire after, and make a due examination concerning them and their spiritual estate; to visit their brethren, pray over, and with the sick, when sent for and desired; to prepare matters in private for the Church; to open and shut the door of speech and silence to the members of the Church; publicly to rebuke disorders, to give warning against, and endeavor reformation of, whatever is irregular and offensive; to assemble, dismiss and bless the Church; to guide and order all the affairs of the Church in a decent manner, by convincing evidence of reason and argument from the Word of God.

26. The Lord Jesus hath ordained honorable and comfortable maintenance for the ministers of His Word, that they and theirs may live thereon as beseems their place and calling, to be performed by all that are taught in the Word, not as matter of courtesy and benevolence, but of justice and due debt.

27. Members of Churches ought not to remove from those particular Churches whereunto they belong, but upon just occasion, and good advice, and that so as if possible, to enjoy Church communion whither they go; and to be recommended and resigned in order thereunto, as the matter may require.

28. The Lord Jesus hath appointed Discipline to be observed in His Church; such as are disorderly, unruly, or fallen into any offence, are to be admonished and reprov'd, according to the condition of the person sinning, the sin committed, and the manner of doing. The obstinate and flagitious [are to be] excommunicated, for the cure of their spirit, and the preservation of

the Church; from whom all Church Communion, and voluntary civil communion that may argue approbation and familiarity, ought to be avoided, until, upon the manifestation of such signs of repentance as may satisfy rational charity that the sin is truly subdued and mortified, they be released, and restored to fellowship and communion with the Church.

29. Every Church of Christ, besides that Communion that it hath in itself, ought to have communion with other Orthodox Churches, and the approved and orderly members thereof, in pious and lawful actions. Each Pastor of a particular congregation being therein set by the Lord to administer to that Church constantly, and to do acts of Communion occasionally, such as belong to his office, respecting the members of other Churches, with whom this Church ought to hold communion.

30. The Churches of Christ, standing in a sisterly relation, one towards another, are bound to exercise an holy fellowship between themselves, and to agree thereunto by way of Consociation, in the improvement of the gifts of Christ bestowed on them for His service and glory, and their mutual good and edification, in all acts of Church Communion, according to capacity, necessity and opportunity—Consociation of Churches being not only lawful, but very useful also, to promote knowledge and practice of the things of Christ, the establishment of the Churches in the unity of the faith, to their greater consolation and eternal peace.

31. We profess and believe that all those that are in Christ Jesus will lead a life of holy and thankful obedience unto God, doing the things commanded of Him out of love to Him, and because commanded of Him.

32. The Rule of Gospel obedience is the Moral Law, summarily comprehended in the Ten Commandments, wherein are contained duties of holiness, tending directly to the glory of God in our worshipping of Him, in the four first Commandments; and duties of love and righteousness towards our neighbor, in the six latter.

33. The Lord hath appointed, by a positive, standing law, one whole day in seven,

consisting of twenty-four hours, from the beginning of the world to the Resurrection of Christ, the seventh; from thence to the day of eternal rest, the first day of the week,—to be an holy Sabbath to Himself. The remembering of this holy day so as to prepare for it by a subordination of all common occasions to the stately affairs of that day, and the spending of the whole time in public and private exercises of God's worship, except so much as is taken up in works of necessity and mercy, is required by the fourth Commandment; and making any other day of the week equal with it, or alike holy to it, and the profaning it, or any part thereof, by needless words, thoughts or works, is the evil forbidden by God in the same commandment.

34. We believe that the Scriptures, containing the books of the Old and New Testaments, were given by the Inspiration of God, and are perfect and sufficient for the guidance of man, in all matters of faith and life unto his last end; the only rule and determiner of controversies; worthy of themselves to be received, and necessary to be known and believed by all sorts of people; to salvation; and all unwritten articles of faith and traditions are to be rejected.

35. The Lord Jesus hath appointed several ordinances to be attended by His people, in honor to His Name, as means for the begetting and increasing of faith and holiness; as reading and hearing the Word, prayer, meditation, singing of Psalms, celebration of the Sacraments.

36. Sacraments are signs and seals of the Covenant between God and His people, and of the spiritual blessings promised therein; in the New Testament, they are two only: Baptism, a seal of our initiation or ingrafting into Christ, and the Lord's Supper, the seal of confirmation and growth; both which are to be administered by the teaching officers of the Church, and by them only.

37. Confederate, visible believers, both men and women, in particular Churches, not only those of full age, but also children and infants, ought to be baptized, being the proper subjects of Baptism; and all such as are baptized are bound thereby to repent of sin, believe in Christ, and live

such a life as may be to the honor of the Name of God, into which they are baptized.

38. The Lord's Supper, as to the subject thereof, is not of equal extent with Baptism, therefore ought not to be administered to all the members of the Church; but to those amongst them only as are endued with such a measure of Divine knowledge, spiritual affection, and lively exercise of repentance, faith, love and new obedience, as they may feed on Christ spiritually, in the eating of His flesh, and drinking of His blood, for their spiritual nourishment, and furtherance of their comfort and growth in grace.

39. As Christ from the beginning of the world ever had a Church upon earth, so while this world lasts, Church estate, ministry, ordinances, shall never cease or discontinue, nor the faithful come to such perfection, or high attainments, as to be above them, or the use of them, in this life, but all humble and holy ones shall find and feel a real need of them, a wonderful glory in them, taste soul-reviving sweetness and much spiritual benefit by them, improve them with heart-enlarged thankfulness and humility of mind; and that in the best times that shall be before the world to come.

40. Moreover we profess and believe that it is appointed to all once to die, and when this life is ended, the bodies of the Godly shall sleep in the grave, as in a bed of spices, and their souls which are immortal, be made glorious in the presence of God in Heaven, waiting for the Resurrection of life, when by virtue of their union with Christ their Head, the same body for substance shall be raised out of the grave, but for quality greatly changed, being made like to the glorious Body of Jesus Christ.

41. But the bodies of ungodly and Christless sinners after death shall lie rotting in the grave, under the power of death, through the heavy curse of God upon them; and their souls tormented in Hell, in unspeakable wo, fearfully looking for the Resurrection of Damnation, when their bodies, by the power of Christ as their Judge, shall be brought out of their graves, unto the Judgment of the Great Day.

42. God hath appointed a day wherein He will judge the world by Jesus Christ, the Judge both of quick and dead, before whose judgment must stand all persons, small and great without exception; and then the books shall be opened, [and] they shall be judged, every man, of what hath been done in the body of each known and secret thing, according to that he hath done, whether it be good or bad.

43. Unto the last and general judgment, the Lord Jesus Christ shall descend from Heaven, in flames of fire, into this lower world, with all his mighty Angels; the trump of God shall sound, and the Lord shall call from the clouds, with an audible and heaven-shaking voice: "Arise ye dead, and come to Judgment!" whereupon the dead shall arise; [those that died in the Lord first;] those that are alive at this day shall be translated, and [at] the right hand of Christ shall the Godly be set, with exceeding great joy, where they will be admired before the world, being acquitted before men and Angels, and set at liberty from all sin and misery; unto whom Christ will say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

44. On His left hand shall stand all the wicked and ungodly, quaking and trembling, through the guilt and hellish horror that shall take hold upon them, seeing all their sins raked up and set in order before them, and Christ Jesus in the dreadful and soul-amazing terror of his wrath, that is now everlastingly kindled against them, and burns down to the lowest hell, ready to judge them. Against whom He will pass a sentence of eternal separation from his love and grace, saying: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels."

45. This sentence pronounced shall immediately be put in execution: the wicked shall be thrust away from the presence of the Lord and the glory of His power, and be delivered up into the hands of the Devil and his angels, to be tormented forever and ever, in the lake that burneth with fire and brimstone, which is the second death.

46. The Godly shall have Redemption from all kind of evil; wonderful, unspeak-

able, unconceivable happiness and glory, throughout all eternity; being carried up with Christ into the third Heavens, there ever to be with the Lord, and part no more, beholding His Glory, and praising the riches of His Grace; when, and where, God shall be all in all, in whose presence is fullness of joy, and at His right hand there are pleasures forevermore.

Rom. 10: 9, 10—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation."

Mark 8: 38—"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the Glory of His Father, with the holy angels."

Matt. 16: 16-18—"And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."

1 Tim. 6: 12, 13, 14—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

The form of words expressing the Church Covenant, after amended and enlarged, considered, voted, and consented unto by the brethren of the Church at Northampton, at the same time with the Profession of Faith before written.

Disclaiming all Confession of, or any worthiness in ourselves, to be in Covenant

with God, or to partake in the least of His mercies, (having been transgressors from our youth up,) and also all strength of our own to keep Covenant with Him, or perform the least spiritual duty any further than He by His free spirit shall assist, but relying upon the tender mercies and gracious presence of God through Christ Jesus, we promise and covenant in the presence of God, the searcher of all hearts, and before the holy Angels, and this Company, to take the Lord Jehovah, Father, Son and Holy Spirit, for our all-sufficient portion, cleaving to this our God with our whole hearts, as our choice, best and only good, and unto Jesus Christ as our only Saviour, Husband, Lord, and Law-giver, and only High Priest, Prophet, and King; renouncing our own wills, ends, wisdom and righteousnesses, avouch Christ Jesus for the Lord our Righteousness, His Wisdom for our only Guide, His Will for our Rule, and His Glory for our last end, and greatest happiness.

And for the furtherance of this holy communion with God in Christ by the Blessed Spirit, we promise and covenant to keep and seek all the Commandments of God, and to walk in obedience, learning and doing all whatsoever the Lord hath, or hereafter shall reveal and make known to us, to be His Mind and Will: maintaining to the utmost of our power, according to our places, all the Lord's institutions; bewailing and avoiding all sinful defilements, corruptions, and inventions of men, in the holy things of God; endeavoring, with the utmost care, that all the affairs of the House of Christ may be managed exactly according to the Pattern and Prescript of His Holy Word, in the greatest purity, power and glory.

And as for this particular Company of Saints, we profess our whole purpose of heart, as in the presence of God, to cleave one to another in brotherly love, walking together in ways of Church Communion, (according to our several capacities,) not forsaking this Assembly, but as God shall call, seeking the best good of the whole, and of each particular, by performing all those duties that the Lord doth require of us, as a people in Confederation with the Most High, and one with another.

We further promise and engage carefully and conscientiously to avoid all strifes, contentions, evil surmisings, perverse disputings, whisperings, envy, schisms, pernicious opinions contrary to sound Doctrine, and whatsoever else may tend to weaken union, cool affection, disturb peace, interrupt communion, together with all the causes and occasions of them, but constantly and unweariedly to follow after the things that make for peace, and the things wherewith we may edify another, ministering one to another, (as the nature of the case, and advantages of opportunity shall lead thereunto,) by frequent exhortation, constant watchfulness, seasonable admonition, not suffering sin upon our fellow-members, in all as becomes good stewards of the manifold grace of God, till we grow up into a perfect man in Christ Jesus.

And inasmuch as we stand convinced that divers duties respecting the children of the Covenant ought to be put in practice, that hitherto have not been attended by us, (in the sense whereof, and all other our sinful neglects and failings, we desire to lie down in the dust, deeply abased before the Lord, with hands and hearts lifted up to Heaven for pardon and healing in the blood of Christ, our dear Redeemer, and that for time to come we may walk with a right foot, according to the truth of the Gospel,) we do all, this day, renew our Covenant, we, our wives, and our little ones, our Elders, our Officers, even all the Lord's covenanted people, according to Gospel order in this place, and in humility, fear and gladness of heart, give up ourselves and our children to the Lord, that He may establish us for a people to Himself, and may be to us our God, and the God of our seed after us in their generation, to such as love Him, and keep His Commandments; avouching the Lord with our whole souls to be this day our Covenant God, and not only a God in covenant with us, but with our children also, with them that stand here with us this day before the Lord our God, and also with them that are not here with us this day.

And furthermore we engage and promise, that for us and our houses we will seek and serve the Lord, we parents, fathers and

mothers, will teach and command our children to know, fear, and love the Lord, and to keep His ways, and do His statutes; bringing them up in the nurture and admonition of the Lord, endeavoring ourselves to be in behavior as becomes the Lord's peculiar and holy people, patterns and examples of sobriety, meekness, faith and holiness, and all good works, unto them that are to follow after, in their generation.

And further, we promise and engage to walk towards the posterity of the faithful in Covenant as towards those [who] are owned to be in memberly relation with ourselves, carefully looking to it, according to our respective stations, that all, and only such, duties and privileges as God in His Holy Word hath appointed for them, as their proper portion, may be dispensed to them in their right order, season and manner thereof.

Furthermore, we all promise and covenant to behave ourselves in God's House with a spirit of modesty, humility and sobriety, improving the privileges wherein we at present are, or for the future shall be allowed to participate, in an holy, thankful, reverent and humble manner, keeping the proper places, ranks and stations in God's House, wherein He hath set us, with contentation, not laying claim, or challenging any duties, privileges or dignities belonging to the Church or to any of the members of the same, but as we are duly qualified, regularly approved, orderly called and admitted thereunto; engaging mutual subjection, one to another, in all the administrations, dispensations according to God, of all those duties which by our Covenant we are bound to the performance of.

Moreover, we upon whom the Lord hath laid that awful bond of office in His House, promise and engage in the name of Christ, to be faithful as good stewards in the trust committed to us, improving the power given to us from God, for edification, and not for destruction of such as are under our government in the Lord. And that we will take heed to the whole flock, the younger with the elder, according to ability and opportunity, over which the Holy Ghost hath made us overseers, to feed and guide them according to their capacities, in all the ways of God, watching for their

souls as those that must give account, that they may do it with joy and not with grief; looking also to ourselves, manner of life, Doctrine and Ministry received of the Lord, that we fulfil it.

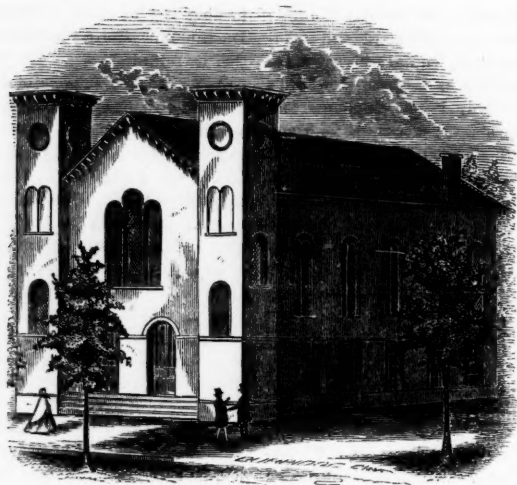
As for the rest, we promise and covenant, even all that have knowledge and understanding, not to forsake the house and ordinances of God all the days of our lives, to follow our Guides in all things wherein they follow Christ, not to desert them, but to cleave to them in the Lord, encouraging their hearts, and strengthening their hands in their good work, subjecting ourselves to Christ's holy government in them, and by them, in all the ways and parts thereof, by obeying them, and submitting ourselves unto them as unto Christ, in all their Dispensations, both of Doctrine and Discipline, according to His Will.

Finally, we engage and covenant that we will sincerely endeavor, in our several places, that this Church may be furnished, from time to time, with a sufficient, able, and faithful Presbytery, that so all the institutions, ordinances, and appointments of Christ may be carried on with great beauty, strength and glory, for the good of ourselves, and posterity after us, that the Lord may take pleasure in us, and dwell with us, and glorify His Name by us, and God, even our own God, may bless us.

These things we all promise, as before the Lord, the Searcher and Tryer of all hearts, without any known guile or reservation, beseeching Him so to bless us, as we shall sincerely endeavor, by His Grace, the constant and faithful observance of the same; only, by reason of that principle of corruption that remains with us, we are humbly bold to protest that unallowed miscarriages and comings short, contrary to the settled bent and resolution of our hearts, shall not make void this Covenant.

And whereas we through weakness shall thus fail, we will trust and hope through grace in Jesus Christ our Redeemer, for pardon, acceptance and healing, for His Name's sake.

Now, because of all this, we make a sure Covenant, in the behalf of ourselves and our little ones; confirm and renew the same this day; and unfeignedly engage ourselves, and hearts, and subscribe our names thereunto.



THE PLYMOUTH CHURCH, CLEVELAND, O.

THIS Church was organized March 25, 1850, as an independent Presbyterian Church, under the name of the "Third Presbyterian Church of Cleveland." It worshiped in the building known as the "Tabernacle," on Wood street, and was anti-slavery in its type. A majority of its members preferring the Congregational order of church government, in August, 1852, it became a Congregational Church. In 1853, a new and elegant church edifice was completed on the corner of Euclid and Erie streets, where the Church worshiped for two years, when pecuniary embarrassment obliged the house to be sold to the 1st Baptist Society, and the Church removed to the Wesleyan Chapel, in Euclid St., near the Park, where it remained until the completion of the Lecture Room of a new house on Prospect St., in April, 1857. In November, the finishing of this gave the Church a pleasant home, where it has since been greatly prospered, both in temporal and in spiritual things.

Rev. Edwin H. Nevin was the first pastor. On his removal—after four years of

labor—Rev. David Root, of New Haven, supplied the pulpit for a few months, when the present pastor, Rev. James C. White, commenced his work, being installed in August, 1855.

The Church has, especially of late years, been greatly favored by the blessing of the Holy Spirit. It was organized with 30 members. When it became Congregational, in 1852, it had 69 members. There have since been added 310—160 of whom were added by profession. Its membership in May last was 235.

Of its present church edifice the accompanying cut—which was engraved by one of the female members of the Church—is a faithful and pleasing illustration. The building stands on a beautiful street, one third of a mile from the public park and the public buildings, facing the south, upon a lot 50 feet by 132 feet. The situation is high, airy and pleasant. The house is 45 feet front, by 90 feet in length—outside. The rear of the lot is occupied by a shed, well covered and well protected, for horses and carriages; and lighted with

gas. The basement story of the church edifice is wholly above ground, and entered both from the front and side. It is divided into three rooms, well lighted and ventilated, finished nine feet in the clear. The main room is fitted up with ordinary church slips, with alternate backs revolving, and will seat three hundred and fifty persons. The other two rooms are united by folding doors, will seat seventy-five each, and open into the lecture-room and the front vestibule.

The lecture-room is occupied by the main body of the Sabbath School; the social rooms by the Infant Department, while the Bible Classes of young men and young women occupy the main audience room of the church.

The entrance in front is by two large doors into a vestibule, from which ascends a circular flight of stairs to the right and left, entering directly opposite the two aisles of the house. At the head of each stairway another door opens to the choir and galleries on either side. The choir-gallery is over the vestibule, on a level with the pulpit, and lighted by the triplet window over the front doors. The large organ, by Appleton of Boston, stands behind the singers, who are thus brought forward into social relations with the audience. The side galleries extend thirty feet, to the second window, eight feet wide, in shape *ogee*, and designed to relieve and adorn their end of the house. The entire inside space of the building, is embraced in the audience-room—a clear, oblong square of 83 by 40,—27 feet to the ceiling. There are 98 slips on the main floor, capable of seating 550 persons. The choir and galleries will seat 125 in addition—675 in all. The pulpit floor is on a level with the top rail of the slips. The desk is low—the platform open and free, and reached by four steps on each side.

The walls and ceiling of the room are tastefully, but plainly frescoed, with heavy stucco cornices on the outside of the ceiling, and two center pieces and ventilators. This audience room is lighted by five win-

dows on either side, and a triplet window in front. The whole wood-work of the house, above and below, is painted and grained to imitate a light-oak:—the pulpit, for contrast, dark and heavy. The cushions are of heavy crimson damask, uniform; and the carpet, of tasteful colors and figure, covers the entire floor. The pulpit carpet is in pleasant contrast.

A sofa and two high-back chairs, covered with green plush, with a marble-top table in front, and two chairs—one each side—constitute the pulpit furniture.

The gas-lights are on the side-walls of the house, sufficient in number, and in the way of nobody's eyes.

The house is an enlarged and remodeled one, of heavy brick walls, color-washed in light drab, and in its architectural style *Romanesque* throughout. The windows are of small panes of stained-glass. The towers at each corner will be observed. The cost of the building was, in round numbers, about \$6,000; gas-fixtures, furnaces, carpet and cushions, \$2,000; organ, (second-hand and by favor,) \$1,000, costing originally \$2,500. So that the lot and house, complete, cost the Plymouth Church and Society about *thirteen thousand dollars*; or an average of about \$20 for each sitting. We have to add only that the general tone and impression of the house, inside, is emphatically *home-like*, democratic, and *Congregational*. This last feature, explain it as you will, has been spoken of by intelligent men of other denominations. It will be observed that the audience are before the speaker, rather than at his side. For speaking, singing or seeing, the main room of this church-building cannot be excelled. Its length is twice its width—as every good public building in London is—and its height is one half its width.¹

¹ This is a mistake, so far as the *Parish churches* of London, built by Wren, Gibbs, Shaw, and others, are concerned. I have notes of the dimensions of nearly fifty of those churches, which give an average length of about 80 feet, by about 54 feet in width, by about 34 feet in interior height,—or, roughly, the proportion of 8, by 5½, by 3½. See, on this general subject, vol. 1., p. 208, of this *Quarterly*. H. M. D.

It is a people's house, not a fancy one; it is simple, but not severe; it is attractive, but not *distractive*; unadorned, yet beautiful in the elements of a spiritual *home*.

On the 5th of November, 1857, it was consecrated to the service of Almighty

God by an appropriate sermon from Rev. H. M. Dexter, of Boston, and a prayer by the pastor; since which, more than two hundred persons have found peace in believing, and strength in professing Christ within its hallowed walls.

AGENTS AND BENEVOLENT SOCIETIES.

THE local Church has a wide sphere of usefulness, and full commission to occupy it. But there is much work to be done, which the single Church cannot do; partly from territorial remoteness, but mainly from the need of associated action. Hence Societies, existing either by direct delegation from local churches, or by the voluntary co-operation of individuals, have come into existence precisely in proportion to the growth of evangelizing zeal. These Societies, in some shape, are necessary for the work to be performed; and by a convenient division of labor, different kinds of work are left to different organizations. It may be that they are more numerous and heterogeneous than the patience of the churches will much longer bear; but the various kinds of work cannot be dispensed with, whatever remodeling may be needed as to methods. The work must be carried on. Every benevolent Society is of course dependent on the sympathy, and thencefrom, the contributions of Christians for the ability to proceed in its specialty. But how to secure these contributions, has been and is a mooted question. The usual course is by agents. But this system, our readers very well know, is not popular. The individuals employed in such work are not themselves generally spoken of in the most affectionate terms. Many congregations dislike to see them enter the pulpit; and many pastors, while availing themselves of their services, do it with a shrug. Their alleged expensiveness is objected to; and the sometimes dullness of their utterances adds to their unpopularity.

Shall the churches, then, destroy the

system and discharge the agents? Shall the pastors present such facts, and urge such principles as are needful? On this subject, the *Quarterly* proposes to express its own view.

The object to be secured is the obtaining of the requisite prayers and support for the particular department of Christian benevolence. For this there is needed, 1, a thorough education in the principles of benevolence generally, and 2, an understanding of the precise objects of the particular Society receiving funds,—including its origin, nature, necessity, and doings. Anything more than this is teasing. Established and right principles of giving, imbedded in warm Christian sympathies, lie at the basis; the knowledge of the particular mode of doing good, affords the opportunity.

Now it seems evident that the first of these conditions can be met only by *pastors*. The occasional inculcation, by agents, of the duty of giving, must fail of answering this great purpose, for several reasons. One reason is, it is only an occasional, in fact rather a spasmodic, effort. Another is, the agent's plea is openly connected with his special object, and has too intimate a relation with the particular contribution to be then taken up. And a third is, that only a pastor can judiciously and properly educate the consciences and sympathies of his people; the proper times and seasons, and the precise defects to be corrected, are known to him, not to a stranger; and his influence is immeasurably above that of any other man. These are obvious reasons why agents cannot educate the churches in the principles and

habits of giving, on general grounds. Pastors only can secure this object. Do pastors secure it? That some pastors present the claims of various benevolent Societies, in their pulpits, does not show that they attempt it; for, the presentation of the claims of a particular Society, is something entirely different from a presentation of right principles of giving. Pastors should not content themselves with advocating the claims of any particular Board; the claims of Christ over property, the duty and privilege of giving, even to the point of self-denial,—these lie back of all special methods, and should be treated of as such. Agents often make a great mistake by implying, in their tone of remark, that their particular Society has a right to demand contributions, and that Christians fail in duty who fail to see that the particular Society is divinely incorporated. And pastors fall into a similar error, if they do not carefully, at other times than those when some particular "cause" is to be presented, teach the principles of giving; it is "dressing in the bill," instead of enriching the ground as a whole.

In this connection, we cannot hesitate to say, that the people, as a whole, have not been educated to give. They have not been convinced that it is more blessed to give than to receive; that, to give in charity, is a privilege. They have been and are now taught to "repent and believe," or they cannot be saved. They are taught to pray, and that they can reach heaven only by prayer. But we look almost in vain to find pulpits, whence emanate instructions on giving in charity, which correspond with the Divine Record. There are many more passages of the Bible that enforce the duty of giving, than of repentance and faith and regeneration. Not that it is so much more important, indeed, but because it is so likely to be overlooked or evaded. The Old and the New Testaments abound with examples, precepts, encouragements and exhortations touching this one matter of enlarging charities. At the last grand assize,

the Judge of the quick and the dead will say, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me." The final issue is made up on the fulfillment, or non-fulfillment of this one requisition upon our generosity. Giving is an expression of love; without love, of course, there can be no acceptance. And to talk about love without such an expression, is to talk about fire without heat, or life without nutriment. But the people do not understand this. They do not see the necessary connection between prayer and alms, and between faith and works. We began with the thought that Benevolent Societies cannot flourish unless this work is accomplished; but we are taking higher ground; piety cannot flourish unless this work is effected. It is a matter of duty for pastors to educate their people to give as they pray; to give from principle; to make giving a privilege just as much and truly as they make praying a privilege. And this every pastor can do, if he can preach suitably at all. For his commission embraces this, no less than that of any doctrine or precept. Charity, or love, outgushing and generous, is the very heart and life of the gospel. Christ, its author, though infinitely rich, became poor, that we through his poverty might become rich; become rich in self-denying gifts. His entire life was one magnanimous gift to man. He who preaches Christ must preach benevolence, and preach it as an indispensable part of the Christian scheme; and that not as a theory or dogma, but as an actuality; a spirit of devotion and consecration that goes out in full expressions of substantial sympathy. Let it be taught in the nursery, in the Sabbath school and in the sanctuary. Why not? In nothing are our churches so deficient as in the matter of giving in charity. There is, at this day, no such heresy as on this subject. The man who does not pray, or disbelieves, in theory, some great truth, is disciplined, as he ought to be. But the covetous man, whom God condemns as an

idolator, passes without reproof. This neglect is becoming our shame as well as our sin, and none but pastors, under God, can reach and remedy it.

And let them enforce the teachings of the Bible, on this subject, upon the poor as well as upon the rich. If they have aught, or can produce it, they must divide and give. It will come hard, indeed, and let it so come if it must, for there is no release on account of poverty. The poor cannot afford to lose the blessing of giving, be it never so little that they can give. Christ required his very poor disciples, devoting to Him their whole time, to give money in charity. And if they had it not, he required them to sell what they had and give. Indeed, He went so far as to justify a very poor widow, who gave her entire living. So He taught, so He lived, and so must ministers preach who receive and teach His system, and mean to get their people safe to heaven.

And this giving must be continued under the pressure of hard times as at all times. How can it be otherwise? Would we think of ceasing from prayer because business is dull or unproductive, and because thick darkness was overhanging our pecuniary prospects? Nay, we would rather pray the more. So would we give, if not as largely, as certainly, if anything could be secured by any honest possibility. It might draw blood. Let it. Such a scene is a crisis. It may determine character and destiny. Victory may poise itself just there. In times when money is plenty, our gifts may not cost us even a regret at the parting. But when gaunt poverty stares us in the face, or threatens to be our master, then comes the trial. We enlisted for life, to take the battle as it may wax or wane. We pledge our lives* and our fortunes, as well as our sacred honor, to Christ when we become His. Can we desert or hold back or shirk responsibility when his yoke presses? Self-denial is made a duty. Alas, how few, in our churches, know what it means! They do not understand

the depth and strength of this daily duty, because they have not been taught it, and few will ever be self-taught on a subject so little likely to be loved for its own sake.

There is not a pastor of a church of any considerable numbers, that cannot count up too many who, as a rule, would avoid all giving; who esteem it a God-send, if detained at home when a call is made for a contribution; who, if they give at all, give in stinted measure. And yet these may be among the most confident in their own good estate. They may be fluent and ready to speak and pray, and be scrupulously orthodox in all the doctrines, and be ever watchful against heresies. But with a spirit so at variance with the teachings of Christ, and without that benevolence which unclenches the hand of avarice, and makes the naturally penurious actually generous, how can they be sure of Heaven? Let religious teachers hold up before such the plain instructions of the New Testament on this subject, and they will either give up their hopes and get out of the church, or give up their avarice and pour out their money for Christ and His cause in the earth.

Moreover, Christians must be brought to comprehend the blessedness of giving, in its bearing upon their future reward. Now they seem generally to think that their own good is not particularly involved. It is merely to accomplish an objective good that they would give at all. But if the Saviour's teaching, on this subject is reliable, then the great necessity for giving is subjective, not objective. It is in the giver and not in the receiver. In the case of the giver, or of him rather who has the power to give, there is a moral necessity upon which of course everything is depending. But in the case of the claimant of their bounty, there are no such fearful interests involved. Not to give, when it is in the power of our hands to give, brings guilt, deep, it may be damning. Not to receive when no man giveth, involves no guilt, though it may occasion, for the time being, great

physical suffering and mental anguish. This is not understood by the masses in our churches. They have not been taught it, as they have been schooled in doctrines, in prayer and in general duties. They do not see how much and how far their own present and eternal blessedness is compromised, if not sacrificed, by a policy so penurious. They have not tried the opposite course so as to prove it. The masses in the churches do not give. We remember the statement too well, made last October by a prominent officer of the American Board in public session, and not contradicted, that while the income of the Board was increasing, the number of contributors was decreasing. We know too of some churches whose contributions are very large, where the removal of one, two, or three men, would reduce the sum to a comparatively insignificant figure.

The people must be taught to give, systematically, as a matter of fixed and unchanging principle, and this as a primal consideration, not as collateral or accidental, or under the pressure of a mighty appeal, but as the result of forethought and calculation. Nothing is more needed in our churches at this hour, than such consecration as will secure regular disbursements of earnings and savings for Christ's cause; and these at uniform and proper intervals, from pre-arrangement. The heart of every Christian needs this, and must have it, or be dwarfed. How can there be growth or progress without it? Indeed, how can the love of God dwell in us, if we see our brother have need, and shut up our bowels of compassion from him? And to meet these wants, so abundant and so constant, there must be systematic giving, making plans of business and of expenses with reference to it; and this, in the beginning of the year, and in all financial changes. Oh, it would be worth going a great ways to see one Church whose members uniformly put Christ's claims upon their substance, be it much or little, in the foreground, all arranging their personal affairs so as to

do the most for the advancement of Christ's cause in the world, placing that first, as first in importance, after provisions for necessary family supplies! Such would always bring in Christ's claims and recognize them, and meet them, with much or little, as God gave the ability. Such would be cheerful givers, and such the Lord loveth. Such would give, when expenses were large or small, when gaining in wealth or running "astern," while yet there was anything that could be divided. Such would give, whether "objects" were presented or not. They would go out after and find them, if they came not. Such could not be held back from giving, any more than they could from praying or from loving. Our churches are now at a wide remove from such a state. This is a work, a great work, a much needed work for pastors; and if they cannot do it, it must remain undone forever.

This work, then, is the substratum of all benevolent operations, and a work which agents cannot do. Why, then, are they employed to so great an extent in this pursuit? Simply because pastors neglect it. And one great reason why agents are so unwelcome, is because they have to work the particular Church addressed, up to a tolerable standard of general benevolence in making an appeal for their special object. Agents address people not taught to give, and people not taught to give are restive under all appeals to give. This feature of agencies can be dispensed with, just so soon as pastors perform their duty.

But the second part of the work remains to be considered, *viz.*, the presentation of the objects of any particular Society in its special field. Consider the people educated to give, and only asking for proper channels in which to pour their means, shall agents be then dispensed with?

We answer, they can be dispensed with whenever the work which they do can be as well done in any other manner. That

is, if pastors will inform themselves thoroughly of the facts in each case, and present them to their people as agents would, agents can be dismissed without harm; but not till then. Have we any faith that if agencies were now dropped, pastors would do the work? Not the slightest.

1. Some pastors are totally oblivious of such secularities, not because these are secular, but because they can get up no interest in that particular phase of ministerial work. Every one, of any extended observation, can name scores of just such men, and this work left in their hands would be totally neglected.

2. Others have the desire, but have not the ability. They could not make an effective appeal for money in any emergency. They have neither tact nor taste; and no measure of grace or degree of sanctification would make them successful beggars, even among their own people, however much they might desire it.

3. And yet another class would not, from natural timidity, press a cause of benevolence against the prejudices of their people, especially those of them who are so reluctant to give. Their own position or support might be imperiled, and they have not the nerve to meet the exigency.

Thus it was found, and will still be found, that the number of pastors was and is very small, that will properly and can successfully raise the funds in their own churches, which benevolent societies must somehow secure.

This has been historically seen. Pastors were first thought of, and the experiment was tried. It proved a failure. What, then, could be done to meet this evident necessity? Taking the hint from other corporations, with secular ends in view,—which were choosing out and employing the best talents they could command, to look after, and in various ways to promote and extend their interests and objects,—they, too, chose out suitable men for a similar, while yet it was a sacred purpose. As their work was benevolent,

thus eminently religious, and as it must be sustained by the churches, they called ministers to their aid, denominating them agents, whose especial business it was to gather, methodically to arrange, and fully and earnestly to set before the churches all needed information touching the origin, the nature, the necessity and the doings of the organizations in whose service they were employed. They were to make up this precise lack of pastoral service.

Nor does it appear that pastors could do as well as special agents in explaining the workings of particular Societies. There is clearly some gain in specialties. A man whose daily life is spent in a single department of Christian benevolence, is perfectly familiar with its every feature. No pastor can master, as well, the details of a dozen or score of distinct organizations. It would often be a waste of time for him to acquire anything more than a general knowledge.

We are aware of the statement occasionally made, that "as these Societies are so well known, and so much concerning them is published so generally in the religious and secular papers, there really seems to be little need of employing a set of men to make their wants and works farther known." This is not an objection without weight. Very much of interest, concerning the work and the wants of these benevolent organizations, is given to the public. But is it read and pondered, so that it makes an abiding impression? Especially will those read, consider, and respond to these facts, who complain of agents for coming around to make known these very same facts? These Societies found that neither their wants were pleaded, nor were their facts set forth by the pastors nor the press, so as to meet their own necessities. They therefore called to their aid those who should give their whole time to this one work of obtaining and imparting needed information as a basis of intelligent and free giving. And it has been found that they could uniformly do this work so much better than

pastors have done it, that the extra contributions would largely repay extra cost. It was in this faith that agents were first employed. They are to collect and set forth, orally, from Sabbath to Sabbath, to our giving churches, the facts which must underlie and secure all permanent and liberal giving in Christian charity, and this to an extent and with an ability not to be expected from those into whose hands the care of churches is committed.

The complaint is sometimes made that "the best men are not employed;" that "agents are dull." This is doubtless true sometimes. We can recall cases of decided dullness. But these organizations have no guarantee of infallibility. Churches have made some mistakes in choosing pastors, and colleges also in choosing presidents and professors. But to show that these societies would choose and keep in their employ incompetent or uninteresting men, is to prove them incompetent to manage their own affairs. Their interest and existence depend on their having the right men, the best and most acceptable men, that their means will command. Undoubtedly they could make better selections if the generosity of the churches would justify them in paying salaries that would command the highest order of talents, as secular corporations have always done. We have in mind certain pastors of Metropolitan pulpits, with salaries ranging from three thousand to five thousand dollars, who would make excellent agents, but we fear they would hardly be amiable enough to surrender them, and take the thankless positions of agents for less than half the money. Hence these societies are driven to the necessity of doing the best in this direction that it is possible to do with the least cost. That they have generally been successful must be conceded. Agents are not broken down ministers, and found in their present positions because they could get nothing else to do. They could find other service equally, and in many instances much more remunerative. It may

be that some of them subserve the interests of the cause they plead more by their skill in planning and by private appeals, than by their public addresses; as some ministers do much more for their people as pastors, than as preachers. But as they visit the churches but once a year at most, it hardly seems kind or Christian to denounce them merely for the want of peculiar power or grace as preachers. Besides, it is to be said in their defence, that they know, when they arise before a congregation, they have to encounter a prejudice that is enough to chill a seven times heated furnace. And this, sometimes, in the absence of the pastor, who has found it convenient to take a little rest on that day, or to supply some vacant pulpit; thus withdrawing the light of his countenance, when it is seldom more needed. Or the agent is put into that half of the Sabbath in which the smallest congregation is likely to be present, so that the expected infliction may be endured by the least possible number. This course is enough to repress the fiery zeal of a Mercury. It is a wet sheet upon the ardor of any man, and he will find it no easy matter to kindle up under it.

Yet, in spite of all these obstacles, the want of instruction in right principles of giving,—the coldness of pastors,—the often aversion of the people,—agents are really a success. Large amounts have been collected. Great interest has been awakened in the churches, and, wherever the system has been dropped, contributions have fallen off. The rare exception to this latter statement is that, where pastors have personally interested themselves in some one "cause," so that its contribution has been increased—but to the sad detriment of the more obscure objects, whose receipts in such cases generally show "a beggarly account." This method robs one "cause" to help another, without perceptibly increasing the benevolence of the people.

It may be said, "Pastors can attend to all needed claims." True: but pas-

tors *will not*. We beg any intelligent layman who objects to agencies, to go to his pastor, and prevail upon him to present each "claim" for the year, in a full and proper manner; and we beg him also to tell us the result. If he succeed, it will be the first case we ever heard of, where pastors did more than to add a brief postscript to a sermon on some other topic.

Now of what we have said and would further say, the following is the substance.

1. Agents have been and are still needed in our benevolent societies, chiefly because there is not such a standard of piety in our churches, that will secure the requisite contributions without them. For this end they were called, and to this end they must be still continued. If it be said that there are now societies, which have dispensed with them and have found their interest in it, we answer, it may be that some societies have carried the matter of employing agents to an extreme, and are now taking the "back track" to an advantage. Or it may be, that these very societies are employing missionaries or district secretaries, or colporteurs, who have other things to do, while yet to get money, directly, or indirectly, is full in their commission. Or it may be, that such societies never needed and never ought to have had collecting agencies at all; having a business capital, and a profit in trade sufficient for all their legitimate purposes. But we hazard the assertion, that if such societies ever really needed any considerable contributions, and now need them, they secure them still by the employment of men whose business it is to have and to keep an eye "on the main chance," whatever else they may do, and who talk and who take money, while yet they may not be called—nay, they may decry agents. Whether such a course is frank and Christian, let those judge who see and practice it, if any such there be. In all voluntary societies, in the present state of the churches, agents are demanded. Popery can command money from

her votaries for her peculiar purposes, because it is a part of her system. Episcopacy has facilities for this purpose which her church polity affords. So Presbyterianism and Methodism, through their church organizations for benevolent purposes which are strictly ecclesiastical, can enforce a standard of giving which is impossible in the Congregational body, and is as impossible in all great national and catholic societies, as in these, ecclesiasticism is excluded. Agents must be employed, as things now are or are likely soon to be, so far as can be foreseen, and we affirm that no where in the wide world are benevolent societies worked with more efficiency or economy than in New England, where, perhaps, this class more abounds. These men are not found idle at home, but are workers abroad and all around. They seldom experience the joy of worshiping God with their own families on the Sabbath. They are on the alert to meet the claims of the organizations they severally represent.

2. The complainants of agents prove their necessity, without removing it. They have only to give in some measure according to the demands of Christ's cause in the world, and in this way only meeting the demands of their own souls, to dispense with this instrumentality at once and forever.

3. Pastors, as a class, cannot do the work of collecting funds from their churches, until they have first thoroughly and practically taught them, line upon line, precept upon precept, here a little and there a little, that free, frequent, cheerful systematic giving in charity, according to ability, is as much a Christian duty, and a Christian necessity, as repentance, faith and prayer, according to ability; that they can no more hope for heaven by dispensing with the former than by dispensing with the latter; that unless they have such love to God and man as will express itself in gifts of charity they may well fear that it will not stand the final test.

4. To secure such giving, it is needful

that the facts of interest, evolved in the working of our system of Christian benevolence, should be gathered, and be so set forth from the pulpit and the press, that they will evoke intelligent and earnest praying, and in this way secure free and cheerful giving. And if any object is now on our calendar, which, from its nature and condition, is destitute of such facts, it had better be eliminated. The heart is slow in responding to mere naked theories. "Tell us of your work and your want," is the reasonable demand of Christian philanthropy.

5. It is more than probable, that, before our benevolent Societies can dispense with special collecting agencies, they will need some re-adjusting themselves. It would not be strange if an impartial survey were made, in the spirit of that enlarged Christian love which these Societies desire and demand, it should be found that, here and there, two or more could be made one; or here one that had so far fulfilled its mission that it no longer has claim upon the charities of the giving. It may be that the whole work could be narrowed down to a much smaller number of Societies, and thus be worked more economically, while, at the same time, these would have a basis of greatly enlarged operations. In our opinion, and we are sure that others share it, the day is not distant when the Congregational churches, in another Albany Convention, will be called upon to look over this whole matter, with a view of meeting the largest demands of the age. It may be that the spirit of liberal giving, such as a dawning millennium day calls for, still slumbers, because our appeals are not sufficiently concentrated upon the single precept, "Go ye into all the world and preach the gospel to every creature." Other and collateral objects may have been brought in, and held up so prominently as to divert or confuse the mind, and thus appease the conscience, without securing the requisite giving for any object. It may be that we shall not command and secure that enlarged benev-

olence, so indispensable, until we direct the chief thought of the people upon this mighty work of giving the gospel, through and by the living preacher, to all men everywhere; raising up and sending forth, providing for and sustaining a living ministry. This is a matter demanding thought and prayer. If the preacher can be sent and sustained, having the facilities for successful working, why may he not quickly create around him the essential instrumentalities for all other needed work?

6. The day will never come when our churches will be called upon to give less, though all agents, secretaries and the like, could be abolished. Such a calamity, our Heavenly Father will, in mercy, avert from our churches. We look for no sanctification so high, in this world, as to make it safe for the Christian to be without a necessity upon him for giving; nor for any position, in this world, where either his sanctification or happiness can be secured without it. Nay, the very purpose of simplifying our machinery and lessening the number of appealing Societies, is, if possible, to unify their object, making it more stirring and forcible. In this way we should hope to superinduce a WEEKLY giving, instead of an annual or semi-annual; or bi-monthly or tri-monthly; giving, or laying aside to give, every Sabbath day; then, because it is holy time, and giving should be a holy service; then, because it is not well to appear before the Lord without an offering in our hands; then, because we should be more likely to connect gain with godliness, thus sanctifying our possessions, be they large or small. Then, agents could be dispensed with, though then they would be most cordially welcomed. Then, there would be no lack of funds to send the gospel everywhere.

Finally, until this better state of things is more nearly realized, let us bespeak the patience of the restive under the appeals of these messengers of our benevolent Societies, and entreat that they be received as fellow laborers in the Master's vineyard,

and fellow servants of our common Lord. They, and none more than they, will rejoice in the coming of that day which will relieve them from unmerited censures, and at the same time open the hearts of those who deal in them, to give in such measure and manner as will meet the necessities of those objects for which they now plead. Give them a cordial reception, while they must do this rewardless work. Let pastor and people place them on such vantage ground that they can most easily reach and impress all who ought to hear. When warmly received, they will the

more warmly greet, and the better entertain those to whom they go. And they will unite with all in praying for the swift coming of that day, when the Lord's people, everywhere, will bring in all their tithes; when they will test every divine promise to the free and cheerful giver; when the abundance of their joy and their deep poverty shall abound unto the riches of their liberality, being willing of themselves to give according to their power; when they shall bring "much more than enough for the service of the work which the Lord commanded."

GEORGE MÜLLER.¹

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

On the 19th of March, 1829, there arrived at London a pale-faced, sickly looking German youth of some twenty-three years, with a recommendation in his pocket from Professor Tholuck, of Halle, to the London Missionary Society. His intention was, after spending six months in that city as a missionary student, to devote the rest of his life to missionary labors among the Jews. His early years had been wild—his companions wicked. Before he had reached the age of seventeen he was the inmate of a prison; and after that was severely beaten by his father for rebellious conduct. Still he was incorrigible; and, to human view, would have remained so, but for a Saturday evening prayer-meeting of a few Christians, which he was induced, by one of his former dissolute companions, to attend. The singing, the scripture-reading, the praying, (particularly the *kneeling* in prayers,) were all strange and impressive scenes to him. He could hardly wait till

the next Saturday evening came round before he visited the same humble dwelling on a similar errand, and there commenced a new life. This was in the latter part of 1825, when he had entered his twentieth year, and was a member of the University at Halle. The pious Professor Tholuck coming there the next year, the two were not long in discovering a mutual affinity, in a city so void of evangelical Christians; and their Christian converse resulted, as already shown, in the entrance of *George Müller*—for that was the name of the pale-faced German student—on his intended missionary career.

Worn down with much study before he left the University, in less than two months after his arrival in London, he was entirely laid aside, and apparently beyond recovery. Here, in a strange land, and on a sick bed, commenced that familiar interchange of prayer and answer to prayer, asking and receiving, in respect to all the affairs of life, both great and small, secular and spiritual, which have marked his wonderful career to this time. Slowly recovering, he was urged by his fellow students to ride into the country for a change of air; and, *after getting permission from*

¹ THE LIFE OF TRUST: being a Narrative of the Lord's dealings with George Müller, written by himself, Edited and condensed by Rev. H. Lincoln Wayland, pastor of the Third Baptist Church, Worcester, Ms., with an Introduction by Francis Wayland. Boston: Gould and Lincoln, 59 Washington St.; New York: Sheldon and Company, 1861, 12mo. pp. 476.

God, he went to Teignmouth. During his stay in this place, a Dissenter's Chapel, called Ebenezer, was re-opened, and he was much impressed with the sermon on that occasion. He sought and obtained an interview with the preacher, before returning to London, which resulted in greatly elevating his views of God's word as a "standard of judgment in spiritual things," and the necessity of the Spirit's aid in comprehending its truths; as also that this needed aid is given now, as it was in former times, to all who sincerely ask it.

He went back to London in the beginning of September, much revived in body, and still more in soul; and commenced at once to impart the same revival spirit to his fellow students, by instituting a series of morning meetings, from six o'clock to eight, for prayer and scripture reading, which he had found so beneficial to himself at Teignmouth. But the failure of his health again soon after the resumption of his studies, discouraged him from attempting to prosecute the student's life any farther; and he besought the Committee of the London Society to send him at once to the field of his labor. After waiting five or six weeks for their decision, he decided the matter for himself, by actually going to work as preacher, scripture reader, tract distributor, and Sabbath school teacher among the Jews there in London, with a deepening conviction that he ought not to be under the control of any society. At the end of the year his relation to the committee was dissolved, by friendly negotiation, and at the opening of 1830, he was settled over the little flock worshiping in the Ebenezer Chapel at Teignmouth, where he had been so refreshed in spirit the summer preceding.

His preparations for the pulpit at that time, were conducted thus: assuming that the Lord knew better than he could, what theme was most suitable to the wants of his flock, he asked him to suggest a text, which was usually done by some satisfactory intimation, though not always with-

out long continued prayer. Assuming that the Holy Spirit's office work is, among other things, to enlighten the mind into a knowledge of God's truth, he next sought this enlightening aid, as, with pen in hand, he gave himself to meditation—committing to paper such outlines of thought as would occur from a careful study of the text in the original tongue, or any translation which he could command, but seldom looking into a commentary. When the time for preaching came, he depended on God alone to recall these thoughts in the pulpit; "which," with great simplicity, it is added, "he generally most kindly does."

The same year in which Mr. Müller was settled over the Church at Teignmouth, the following marked events in his life transpired; first, he became a Baptist, (at least to the extent of being immersed;) second, he relinquished his salary of £55, and accepted, instead of it, whatever free-will offerings the people were pleased to drop into "a box put up in the chapel" for that purpose; third, he married him a wife; and last, though not least, "my wife and I," to quote his own characteristic words, "had grace given us to take the Lord's commandment, 'Sell that ye have, and give alms,' (Luke xii : 33,) literally, and carry it out." There does not appear to have been any natural connection between these several events, though there may have been. In assigning reasons for leaving his support to the unsolicited gifts of individuals, he speaks of "pew-rents" as "a snare" to the minister. "It was a temptation to me," he says, "at the time when the Lord had stirred me to pray and search the word respecting the ordinance of baptism, because thirty pounds of my salary was at stake if I should be baptized." Supposing £30 of pew-rents actually to have fallen off by the withdrawal of such as could not follow him into the water—leaving his reliable salary but £25—there was scarcely a possibility that his income would be *lessened*, and almost a certainty that it would be

increased, by leaving it to the generosity of his flock; especially after the impressive example which he and his wife had set, of selling all and giving alms. As a matter of fact, the summing up at the end of the first complete year after entering upon this new arrangement, showed £131 18s. 8d.—a sum more than double the stipulated salary.

On the 25th of May, 1832, for reasons which seemed to him entirely sufficient, after much prayer for direction, he was transferred to Bethesda Chapel, Bristol, in a sort of colleagueship with a Scotch brother, of kindred spirit, by the name of Craik. Early in his ministry there, the temporal, as well as the spiritual wants of the people, came under his notice, so that before the end of 1833, his door was thronged with beggars—from sixty to eighty coming daily for bread. This was annoying to the neighbors, and had to be broken up, just as he was devising some way of feeding them with the bread of life. But out of it sprang the germs of two great institutions, with which Mr. Müller's subsequent life thus far has been identified.

Near the beginning of 1834, he records in his journal, "I was led this morning to form a plan for establishing, upon Scriptural principles, an institution for the spread of the gospel at home and abroad." The exact name which it finally took, was, "The Scriptural Knowledge Institution;" and which was at once a Board of common school education for the poor, conducted on religious principle; a Sabbath School Society; a Tract and Bible Society; a Foreign and Home Missionary Society. The reasons assigned by Mr. Müller for constructing a new institution for these purposes, rather than co-operating with those already formed, were such as these:—1, "The *end* which these Societies propose to themselves," viz., the conversion of "the whole world," is unscriptural and fallacious—he, a millenarian, having no belief that "in the present dispensation, things will become spiritually

better, but rather worse," till the Lord return;—2, "The connection of these religious Societies with the world," by admitting the unconverted into membership and office;—3, The custom of soliciting funds for the use of these Societies from the same class;—and 4, The almost universal sin into which existing Societies had fallen, of being in debt. These grounds of dissatisfaction with the benevolent Societies of the day, indicate also the leading principles on which the "Scriptural Knowledge Institution" was to be conducted.

During the latter part of 1835, he began to meditate and pray upon the subject of opening an orphan-house, which was consummated the next April; and in about six months from that time, a second one was opened—both of them hired buildings, capable of accommodating about thirty inmates each—and in a short time both were filled. Near the close of 1837, a third was added on the same street with the other two—one for girls, one for boys, and one for infants of both sexes; and in 1843, a fourth. Up to this time, the idea of building or buying a house for the use of these orphans—now numbering about 150—had never been entertained as at all expedient or desirable. But learning that "the dwellers in some of the adjoining houses were in various ways inconvenienced," Mr. Müller prayerfully reviewed the whole subject, and came to a full decision to buy a lot and build a house of sufficient dimensions to accommodate 300 orphans. The building was commenced July 5, 1847, and completed near the middle of 1849, at a cost—including land and furniture—of \$75,000, and was soon filled to its utmost capacity. In less than a year, the thought of building a second house for 700 additional orphans—1,000 in all—was entertained, turned into prayer, and put into practice, with these modifications, viz., to erect two houses, one on either side of the present structure, capable of receiving—all of them together—1,150 orphans; of which one

was completed for 400 occupants in the fall of 1857, at a cost of about \$100,000; and the other is now in process of erection.

The extent of these various benevolent operations at the present time may be inferred from the following items, taken from Mr. Müller's last Annual Report, ending with May 26, 1860. The support of 700 orphans at an expense of \$37,000; 101 missionary laborers assisted at their respective stations in England, Scotland, Ireland, Belgium, France, Switzerland, Sardinia, Canada, Nova Scotia, East Indies, China, and British Guiana, by remittances amounting to about \$25,000; distribution (mostly gratuitous,) of 2,502,000 religious tracts and books, at a cost of \$8,000; Bibles and Testaments given and sold, 2,833 copies, at a cost of some \$1,500; twenty-three schools supported in part, at an expense of \$2,500,—a total pecuniary outlay of not far from \$75,000 for the year.

All these operations, as they originated with Mr. Müller, so have they been constantly kept under his personal inspection and control. In fact, he appears to be the President, Vice President, Secretary, Treasurer, and Board of Directors—every officer and everything, in short, that usually goes to make up the government or management of a benevolent institution,—except four auditors, whose names are written out in full, against the words, "*We have examined these accounts and find them correct,*" at the bottom of what looks like a Treasurer's Report, though it does not bear that name.

But the most remarkable feature of Mr. Müller's benevolent work, is yet to be noticed. Every one of these operations has been started, and hitherto sustained, by funds that have come into his hands "*as the result of prayer to God,*" in his own emphatic words, "*without any one having been asked for anything by me.*" This he asserts again and again, and that, too, in the face of many tens of thousands of donors who have the means of proving him a liar, if it be not so. Near the close

of his "Narrative," (p. 409.) he boldly asks, "Who is there in the whole world who will state that I ever asked him for help in this orphan work, from its commencement, Dec. 9, 1835, up till now?" From the time that he relinquished his "pew-rent" salary, thirty years ago, and trusted for support to the unasked offerings of his congregation, he has complied literally with the apostle's direction, "*IN EVERYTHING, by prayer and supplication, let your request be made known unto God;*" and with scarce an exception, if we may credit his testimony, have his petitions been answered. Facts of every phase, and of almost daily occurrence throughout this whole period, are crowded together on the pages of his journal, in confirmation of the statement that he has relied on nothing else but prayer for the funds—amounting already to nearly a million of dollars—wherewith to carry on these labors of love. It is not pretended that his published "Narrative of the Lord's Dealings" with him, and the Annual Reports of his proceedings, do not constitute an appeal, and a very effective one, too, in behalf of the objects which he has in hand. He acknowledges that they do, though with a protest that this is no part of their design. It is not even affirmed that personal solicitation has never been made *by others* who are interested in the same objects, though he never asked them to do so. If a reader of this notice, moved by that power which was moved by his prayer, should invite his neighbors to join him in sending a donation to Mr. Müller, he might still enter it on his book as sent "*in answer to prayer,*" and add the oft repeated words, "*without any one having been asked for anything by me.*" Nor does this qualification impair the force of his facts as proving that "God is a LIVING GOD, and as ready now as ever to answer prayer,"—to prove which before the world, he asserts to be "the primary object" of his mission, and a special reason why he chooses to carry it on *in the way he does.*"

The last, if not the most important part that Mr. Müller has been called by Divine Providence to act in this world's drama, is connected with the late great revival of religion in Ireland and Scotland. A young Irishman, James McQuilkin by name, became a Christian in the autumn of 1856. "The Narrative of the Lord's Dealings with George Müller" fell into his hands soon after, which put him upon a similar course of prayer,—first for a spiritual companion, which was granted in the person of Jeremiah Meneely. These two prayed for a third to be added, which was done. They then opened a prayer meeting in connection with a Sabbath school in the parish of Connor, which brought them into acquaintance with others of kindred spirit, to whom McQuilkin gave an account of the benefit which he had derived from Müller's "Narrative." A prayer meeting thus inaugurated in 1857, designed especially to pray for the conversion of souls, had the first remarkable answer sent, January 1, 1858, in the hopeful conversion of a "farm servant." Soon after, the Lord added another, and another. Thus the heaven began to diffuse itself slowly through the mass. In December, of that year, a young man from an adjoining parish, but residing in Connor, came under the power of religion. Visiting his native place, he told his friends what God had done for him and how he had done it. They desired to see McQuilkin and some of his associates, who were induced to go and hold a meeting there. Some mocked, some wept. Many wished for another meeting, which was held, and not without tokens of the Divine presence, such as had never been witnessed in those parts before. Some of the converts there accompanied McQuilkin and Meneely to other places, where similar effects followed. Thus commenced that wonderful revival which is still spreading, whose fruits already number many tens of thousands of souls converted.

This hasty glance over the life and labors of George Müller seemed necessary

to a right estimate of his character. The conflicting opinions which critics and writers of brief book notices have already thrown out, suggest—what would be highly probable without their suggestion—that this character, like every other of human stamp, lacks perfection. Doubtless there is some dross with so much gold; let us try to separate the one from the other, and find out the per centage of each.

Among the dross may be properly classed most of his objections to the benevolent societies of our day. His notion that "it is *unscriptural* to expect the conversion of the world," when, according to his millenarian view, "it is quite scriptural to desire the conversion of sinners, and pray for it to the Lord," and labor for it to the extent of our means, and to expect that an indefinitely large number will be actually converted, seems a very shallow reason for refusing to co-operate with the long established and God-approved Missionary Boards of Christendom, merely because they are expecting the conversion of *all*. And then, his dislike to the membership of unconverted persons in these societies, honorary or corporate; his objection to asking them for money, while he has no objection to taking their money, if it come without asking; and the horror he has of a Missionary Society's *debt*, no matter what the occasion of that debt may be,—these we regard as whims to be set out of the account when estimating the real excellencies of this good man. Nor are they made to appear the less whimsical by Dr. Wayland's allusion, in the "Introduction" of the book, to "the contrast which is seen between the plan of Mr. Müller and the plans by which our Missionary and other benevolent associations are conducted,"—followed as that contrast is, by the unguarded remark, "If Mr. Müller is right, I think it is evident that we are all wrong." To these narrow, not to say uncharitable notions respecting the great family of benevolent societies, may be added his religious scruples about receiving a salary. They seem

the less worthy of a religious mind when looked at in the light of that increase of his support which he records under the voluntary arrangement, gradually rising from less than \$300 per annum, to over \$3,000—many times more than his salaried brethren any where get. Into the same scale we are constrained to throw some (not all) of his views touching the stewardship of a Christian merchant,—as, for instance, that it is wrong for him “to provide for old age;” to advertise his goods as “the best in the market,” even if they are; to locate his store in the best business place; or to fit it up in the most attractive style,—for which views, however, any candid reader will find an apology in the concluding remark, that they are offered “by one who never was in business himself.” Moreover, in his pious aim to illustrate the prayer-hearing attribute of God, he sometimes cites cases too trivial to afford a satisfactory test; as on page 82, where several “answers of prayer” are recorded, one of which is, that he “awoke at five;” and another that he found “a place vacant on the Dartmouth coach.” It is well to recognize such little, every-day favors of Providence, even to the beating of each pulse of life, as every pious man will; though they add nothing valuable to the evidence that God *hears prayer*. If, in instances of this sort, Mr. Müller seems almost to trifle, in other instances he sometimes approaches the verge of presumption; as on page 76, where neither a ruptured blood-vessel nor a remonstrating physician could keep him from preaching, when he conceived that the Lord had given him faith to do it.

But these are comparatively small matters—too small to be put in the scale against that great preponderating truth which Mr. Müller’s life so fully illustrates—that *we have a prayer-hearing God*, as truly as Abraham, Isaac and Jacob, or any of the prophets and apostles had; and may let our requests be made known to him by prayer and supplication IN EVERYTHING, as they did; and with

equal assurance of receiving whatever we ask. Some have supposed that his theory of prayer extends much farther, even to the exclusion of all the ordinary means of obtaining the thing prayed for—a theory of “faith without works;” that the mechanic, who should adopt it, would turn his shop into an oratory, the sound of his hammer into the voice of unceasing prayer, his dependence for bread on the pay of customers into a reliance on God alone; that our benevolent societies, in carrying out this theory literally, must dismiss their secretaries, agents and directors, or else set them to supplicating God for the requisite funds, instead of soliciting men. But it is not so. If one gets this impression from the book, we are persuaded that it comes from Dr. Wayland’s “Introduction,” which left a similar impression on our mind, till we had gone through the “Narrative” itself. Those who will read that touching narrative with care, instead of finding, what the introduction foreshadows, “something as remarkable as if Mr. Müller had commanded a sycamine tree to be removed and planted in the sea, and it had obeyed him,” will find what that able essay of Dr. Wayland more aptly gives on another page as the substance of Mr. Müller’s teachings, viz., “that God is as ready now as ever to answer prayer; and that, in the discharge of any duty to which he calls us, we may implicitly rely upon his all-sufficient aid in every emergency.” That this was *his* experience, we have already seen. Why may it not be ours as well? Why may it not be the experience of “all that in every place call upon the name of Jesus Christ the Lord, both theirs and ours?” The following considerations would seem to show that it may.

1. It is *not unscriptural*. Doubtless there are views afloat in the Christian world touching prayer, entirely unwarranted by the word of God, and destined therefore to disappointment. It has been so of old. When Isaiah was sent to “show his people their transgressions, and the

house of Jacob their sins," this was one of them, that their practices did not agree with their prayers. "They seek me daily," says God; and yet they were daily disappointed. "Wherefore have we fasted, they say, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" They did not live up to their praying and fasting, and therefore were not answered. Under the Christian dispensation the Apostle James points out the same faulty and fruitless style of praying. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." But Mr. Müller's theory supposes a daily and habitual correspondence between living and praying. "It will not do," says he, "it is not possible to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is." "How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving him?" His theory of prayer, moreover, is particularly guarded against all presumptuous asking for things not agreeable to his will. One of his most interesting and original points is to pray for direction in regard to *what subjects should be prayed for*. Not a corner is turned in life, not a change made in its course, however trivial, not one new scheme of benevolent effort inaugurated, whether great or small, that is not first submitted to the Lord in prayer, and his approval sought; and not only sought, but *secured*, so far as may be known by such providential tokens or inward feelings as should satisfy an intelligent Christian mind. This point settled, the way is open for earnest and hopeful prayer. And then it is no part of Mr. Müller's theory that prayer, even for things agreeable to God's will, and when offered in the spirit that he approves, shall always have an immediate return. In a large proportion of the cases which he narrates, of prayer answered, the answer did not come till after weeks and months of daily im-

portunity. Mr. M. is no immediatist. His calm, settled assurance that "God will avenge his own elect, which cry day and night unto him," is perfectly consistent with his "bearing long with them." In nothing do his views on this subject appear unscriptural. On the contrary,

2. It may be affirmed with more boldness than many, who want to believe it, will, at first thought, dare to affirm, that "the Lord's dealings with George Müller," as set forth in his "Narrative," are in striking *conformity* with the Lord's teachings in his word. So far as his experience differs from others in respect to prayer answered, it comes just so much nearer than theirs to those teachings—is just so much more like what any unbiased reader of the Bible would naturally suppose should be the Lord's dealings with all his saints. There is a vast amount of instruction, historical and preceptive, contained in the Scriptures, touching this matter of prayer; but it is all epitomized in the one saying of Christ: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv.: 7. Let a recently converted Hottentot, or Zulu, be asked how he understands this verse; and if his attainments in Christian knowledge enable him to comprehend the first half of it, we may be sure he will have no doubt in respect to the last half. If he can see that his abiding in Christ, and Christ's words abiding in him, are intended to mark him out as a Christian, whose soul or inner life is conformed to the divine will, then will he most assuredly see that he may ask and receive to any extent which that new-born soul of his can reasonably desire. And why do not *we* take the same view? Not because there is any other possible construction to be put upon these simple words, but rather because they do not agree with our experience. And shall the significance of God's plain truth be graduated by the low scale of our experience? Shall we not aim rather to elevate our culpably low

experience up to the standard of God's truth?

3. This question, that needs no other answer than its own echo, suggests a third consideration in favor of Mr. Müller's theory of prayer. *It has been tested by others*, with similar results. Through all the ages since men began to call on the name of the Lord, individuals have appeared who were imbued with the spirit of prayer in uncommon measure, and had power with God as the mass of their brethren around them had not. In times of persecution, in times of revival and reformation, such persons have risen into notice. Cases of this sort were not rare among the Scotch Covenanters and the New England Pilgrims. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." A memorable instance, more nearly resembling Mr. Müller's, and to which he acknowledges himself much indebted as an inspiring example, was that of Franke, the founder of an Orphan House in Germany, near the middle of the last century.

But there is another class of cases more common, and therefore better suited to the argument. What child of God is there who cannot verify the theory of Mr. Müller, so far at least as relates to *some particular passage* in his life-history? What Christian cannot recall some memorable event, in his religious or secular affairs, or in both, respecting which he could say as truthfully as David did, in the 34th Psalm, "I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles." Now suppose the reader, whose experience is recalled to mind by this allusion, should find himself in similar troubles daily, and under their pressure should "cry" in the same spirit; who shall say that the Lord could not, or would not, send help so often? Certainly no Christian will dare thus to limit the

Almighty. And what if this same person, *without* the pressure of trouble—all along the ordinary course of life's labors—were to habitually let his requests be made known to the Lord, *IN EVERYTHING*, with the same earnest, devout and trustful spirit; is the case essentially altered? And if not, wherein does this man differ from George Müller in his life of prayer and trust? A poor mechanic, for instance, with a family to support, asks God to feed them—not by sending them bread and meat through the ministry of angels or ravens, but—*by sending him work*. Probably no one would have aught to object against such a prayer. And now, if "this poor man," who has thus cried unto the Lord, should get a return, which, in the gratitude of his soul, he thinks of and speaks of as an answer from him, shall we call him a "pietist," and his notions of prayer a "superstition?" If so, then George Müller and his theory of prayer deserve those names; but not else.

Take another illustration: some one of our benevolent Societies, like the American Board of Commissioners for Foreign Missions, lack funds. The enterprise is in real danger. Unless relief can be found, some of the missions must be broken up. The Board has been in just this place, and may be again. If now, in their distress, they cry unto the Lord; if the President and Prudential Committee pray; if the Treasurer and the Secretaries and the Agents pray; if they issue a circular, calling on all the friends and patrons of the Board, everywhere, to pray, and they actually do it, daily, in the spirit of a felt necessity and with pious trust; as we understand it, this would be neither more nor less than to carry Mr. Müller's theory into practice. And should God be pleased, on beholding his people thus agreed in fervent, constant, and long-continued prayer, to replenish the Treasury, not by raining dollars into it from the heavens, but by sending them through the customary channels on the earth, in response to the usual appeals made in the

ordinary way by collecting agents, the Board would have as much reason as he ever had, to acknowledge it "*as the result of prayer to God.*"

And if now, in this view of the subject, it be asked, 'What is there, after all, about Mr. Müller's theory of prayer that is *new*?' we answer frankly, and we think truthfully, 'Nothing but an habitual and successful attempt to *practice* it.' The theory itself is as old as the Bible, and the Bible abounds in illustrations of its truth. Mr. Müller's leading object is to "prove God," and see if he is not as ready now as ever to answer prayer; thinking—dear, simple-hearted man—that it will be a blessing to his Christian brethren and the world, to ascertain the fact and avail themselves of it, if indeed it be so.

In conclusion, this is eminently a practical matter, and if of any importance, it is of very great importance. Supposing it to be as available to all other disciples, as he supposes it is to him, what a change

must pass upon the condition and destiny of one, who, rising from out the low, grovelling conceptions usually entertained, actually avails himself of it to the same extent! What a power—merely less than omnipotent—would be wielded by a Church whose members were all able thus to wrestle and prevail! Nor is the responsibility of attaining this power in the least degree lessened by any false views that unfriendly criticisms may have given us of Mr. Müller, when a reference to his own words would so easily correct them; nor by any exceptions that we may feel conscientiously bound to take at certain parts of his practice, so long as the Master himself has said to every disciple: "*If ye abide in me, and my words abide in you, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU.*" Come the day when this promise shall find a fulfillment in the life of every saint! We believe that this book will hasten it.

[FOR THE CONGREGATIONAL QUARTERLY.]

A SACRAMENTAL HYMN.

(Suggested by a German Melody.)

BY JAMES C. ODIORNE.

The Saviour waits!—His presence now

My thankful heart elates;

I haste to bow before his face

Within the temple gates.

He proffers gifts surpassing all

The wealth of earth and sea,

With joy I haste to meet his call;

The Saviour waits for me.

The Saviour waits!—For *me* he waits!

His presence gilds the sacred gates.

The Saviour waits!—Oh, matchless grace!

He leaves the throne above,

And comes to spread before my face

The tokens of His love!

He kindly calls me to his feast,

A banquet large and free;—

With joys prepared to make me blest,

The Saviour waits for me.

The Saviour waits!—For *me* he waits!

His presence gilds the sacred gates.

CONGREGATIONAL THEOLOGICAL SEMINARIES, IN 1861.

COMPILED BY REV. A. H. QUINT.

We continue the record, commenced in our first volume, of the Professors and Students in the American Theological Seminaries connected with our Congregational churches, by compiling the following lists from the printed catalogues, and (in their absence) from information in manuscript. We follow the example of Bangor, Andover, East Windsor, and Oberlin, in omitting all honorary titles. A dash in the column "Graduated," shows that the person mentioned is not a graduate of a college.

The following abbreviations of names of colleges occur in the list, which are uniform with those of last year:¹

A.L.C.	Alleghany College, Pa.
A.C.	Amherst College, Ms.
Bel.C.	Beloit College, Wis.
B.C.	Bowdoin College, Me.
B.U.	Brown University, R. I.
D.C.	Dartmouth College, N. H.
F.C.	Farmers College.
F.C.C.	Free Church College.
Ham.C.	Hamilton College, N. Y.
H.C.	Harvard College, Ms.
Ia.C.	Iowa College, Iowa.
Ill.C.	Illinois College, Ill.
Kal.C.	Kalamazoo College, Mich.
K.C.	Knox College, Ill.
M.U.	Madison University, N. Y.
Mar.C.	Marietta College, Ohio.
M.C.	Middlebury College, Vt.
N.J.C.	New Jersey College, N. J.
N.Y.F.A.	New York Free Academy, N. Y.
O.C.	Oberlin College, Ohio.
R.U.	Rochester University, N. Y.
U.C.	Union College, N. Y.
U.M.	University of Michigan.

¹ For the different Seminaries to adopt the same abbreviations, would be very convenient. And the list we have adopted is prepared after looking over the whole field. A number of changes are required to obtain uniformity. Will not the Seminaries adopt this list—and particularly will not Andover drop the barbarism of "Harvard University"? If they must insist on "University," it is the "University at Cambridge." But the legal title is "Harvard College," and a graduate is a graduate of "Harvard College," not of the "University." We shall be very much surprised if the present sensible President does not rectify this matter in the various catalogues.

U.N.Y.	University of New York.
U.Vt.	University of Vermont.
Wab.C.	Wabash College, Ind.
Wat.C.	Waterville College, Me.
W.R.C.	Western Reserve College, Ohio.
Wh.C.	Wheaton College, Ill.
W.C.	Williams College, Ms.
Y.C.	Yale College, Ct.

I.—THEOLOGICAL SEMINARY, BANGOR, Me.
FACULTY.

Rev. ENOCH POND, President, Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
Rev. GEORGE SHEPARD, Professor of Sacred Rhetoric.
Rev. DANIEL TALCOTT SMITH, Professor of Sacred Literature.
Rev. SAMUEL HARRIS, Professor of Christian Theology.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
Ebenezer Bean, Conway, N. H.	B.C. 1857
Charles F. Boynton, Wiscasset, Me.	—
James P. Chamberlain, Honolulu, S. Is.	W.C. 1858
Stacy Fowler, Machias, Me.	—
Samuel S. Gardner, Brewer, Me.	B.C. 1855
Charles L. Nichols, Stark, Me.	B.C. 1857
Benjamin W. Pond, Bangor, Me.	B.C. 1857
Isaiah P. Smith, Bridgton, Me.	B.C. 1858
Benjamin P. Snow, Bloomfield, Me.	B.C. 1855
Samuel S. Tenney, Norridgewock, Me.	B.C. 1856
Horace Toothaker, Holden, Me.	D.C. —
Joseph Walker, Portland, Me.	—
G. C. Wilson, Jefferson, Me.	Wat.C. 1857

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MIDDLE CLASS.

Edwin H. Alden, Windsor, Vt.	D.C. 1859
J. G. Bailey, Hardwick, Vt.	M.C. 1859
George H. Blake, Portland, Me.	—
Israel Carlton, Haverhill, Ms.	W.C. 1857
Leander S. Coan, Garland, Me.	—
C. R. Daggett, Greene, Me.	—
Joseph F. Dudley, Candia, N. H.	D.C. 1858
Henry Farrar, Brunswick, Me.	B.C. 1856
Benson M. Frink, North Bridgton, Me.	—
Dennis C. Frink, Bangor, Me.	Bel.C. 1859
Alexander Fuller, Jr., Kingston, Ms.	Wat.C. 1859
Americus Fuller, Jay, Me.	B.C. 1859
Lot L. Harmon, Madison, N. H.	—
W. H. Haskell, Greene, Me.	—
Luther Keene, Atkinson, Me.	A.C. 1859
Joseph Kyte, Lumberland, N. Y.	—
William Leavitt, Buxton, Me.	—
Thomas A. Lewis, Ware, Me.	A.C. 1859
J. K. Lincoln, Bangor, Me.	—
B. F. Maxwell, Jay, Me.	B.C. 1859
George N. Marden, West Concord, N. H.	—
Ezra B. Pike, Hiram, Me.	—
E. N. Raymond, Hinesburgh, Vt.	—
Edwin Reed, Bath, Me.	B.C. 1858
George L. Roberts, Griggsville, Ill.	Ill.C. 1859

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JUNIOR CLASS.

Names and Residence.

William E. Brooks, Bloomfield, Me.	Wat. C. —
Sewall Brown, Dover, Me.	—
George B. Bux-ile, Northwood, N. H.	Wat. C. 1890
J. Wesley Cole, Westfield, Ms.	—
C. A. Conant, Temple, Me.	U. C. 1890
Richard D. Douglass, Plattsburg, N. Y.	A. C. 1890
Edward C. Ewing, Holyoke, Ms.	A. C. 1899
Perrin B. Fiske, Waitsfield, Vt.	—
James T. Gannett, Bath, Me.	—
John B. Griswold, Manchester, Ct.	D. C. 1890
Charles Guild, Meriden, N. H.	—
Edwin A. Harlow, Hebron, Me.	B. C. 1890
Lincoln Harlow, Hebron, Me.	—
Charles H. Howard, Leeds, Me.	B. C. 1899
Charles W. Jenkins, Falmouth, Ms.	W. C. 1890
Elas Ketchum, Hopkinton, N. H.	—
Horatio O. Ladd, Farmington, Me.	B. C. 1899
Thomas T. Merry, Edgecomb, Me.	—
Thomas K. Noble, Augusta, Me.	B. C. 1897
Charles B. Ruggles, Boylston, Ms.	A. C. 1890
B. T. Sanborn, Lawrence, Ms.	—
Cyrus Stone, Jay, Me.	B. C. 1897
George A. Tewksbury, Oxford, Me.	—
William P. Tucker, Salem, Ms.	B. C. 1894
George Webster, Bangor, Me.	B. C. 1899
George Williams, Sangerville, Me.	—

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TOTAL, 64.

II.—THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

Rev. CALVIN E. STOWE, Associate Professor of Sacred Literature.	
Rev. EDWARDS A. PARK, Abbott Professor of Christian Theology.	
Rev. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.	
Rev. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.	
Rev. WILLIAM G. T. SNEED, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.	
Prof. WILLIAM RUSSELL, Teacher of Elocution.	

RESIDENT LICENTIATES.

Names and Residence.	Coll.	Sem.
Wm. Elliott Bassett, Norfolk, Ct.	Y. C.	Yale.
E. G. Beckwith, Gt. Barrington, Ms. W. C.	—	—
Augustus Berry, Henniker, N. H.	—	—
Francis E. Butler, N. Y. City.	Y. C.	Princeton.
Jacob B. Davis, Nottingham, N. H.	—	—
John Eaton, Jr., Sutton, N. H.	D. C.	—
James P. Lane, Candia, N. H.	A. C.	—
A. B. Meserve, Appleton, Me.	—	—
Wm. S. Palmer, Orlordville, N. H.	D. C.	—
L. J. White, Lyons, Ia.	O. C.	Oberlin.

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SENIOR CLASS.

Names and Residence.

Charles F. Abbott, Panama, O.	Graduated.
Lucien H. Adams, Derry, N. H.	M. C. 1898
Walter S. Alexander, Killingly, Ct.	D. C. 1898
George B. Bacon, New Haven, Ct.	—
William M. Barber, Andover, Ms.	—
Alanson S. Barton, New Haven, Vt.	M. C. 1897
Joseph P. Bixby, Thompson, Ct.	W. C. 1898
Daniel Bliss, Warren, Ms.	A. C. 1898

Samuel W. Brown, Winchendon, Ms.	Y. C. 1890
Andrew J. Clapp, Southampton, Ms.	A. C. 1898
George H. Clark, Georgia, Vt.	U. Vt. 1896
Isaac Clark, Ellington, Ct.	Y. C. 1896
Joseph B. Clark, West Newton, Ms.	A. C. 1898
Calvin Cutler, Dorchester, Ms.	D. C. 1896
Perley B. Davis, New Ipswich, N. H.	—
Henry A. Dickinson, Granby, Ms.	Y. C. 1895
Lucius R. Eastman, Jr., Needham, Ms.	A. C. 1897
Alfred A. Ellsworth, Bath, Me.	A. C. 1898
Rufus Emerson, Haverhill, Ms.	A. C. 1898
Stephen Harris, Fitzwilliam, N. H.	A. C. 1898
Edgar L. Heermance, Kinderhook, N. Y.	Y. C. 1898
Charles H. Hitchcock, Amherst, Ms.	A. C. 1896
John Milton Holmes, Chicago, Ill.	Y. C. 1897
Edward P. Hooker, Castleton, Vt.	M. C. 1895
Franklin C. Jones, Southington, Ct.	Y. C. 1897
J. Henry Jones, Cambridgeport, Ms.	H. C. 1896
William R. Joyall, Lancaster, N. H.	D. C. 1896
John C. Labaree, Middlebury, Vt.	M. C. 1896
Edward B. Mason, Cincinnati, O.	F. C. 1898
Lewis E. Matson, Milwaukee, Wis.	Y. C. 1897
Alexander McKenzie, Boston, Ms.	H. C. 1899
John W. Miller, Jacksonville, Ill.	H. C. 1898
Thomas Nichols, Owego, N. Y.	N. J. C. 1896
Peter Nutting, Mechanic Falls, Me.	—
Frederic W. Osborne, Bloomfield, N. J.	Y. C. 1895
Charles M. Pierce, Hinsdale, Ms.	W. C. 1897
Joseph W. Pickett, Andover, O.	AH. C. 1895
Gustavus D. Pike, Topsfield, Ms.	D. C. 1898
Charles H. Pratt, N. Y. City.	N. Y. F. A. 1896
D. Warren Richardson, Middleton, Ms.	U. C. 1897
L. man S. Rowland, Enfield, Ms.	A. C. 1898
Daniel F. Savage, Boston, Ms.	—
Samuel B. Sherrill, Eaton, N. Y.	A. C. 1898
George B. Spalding, Montpelier, Vt.	U. Vt. 1896
Charles L. Tappan, Sandwich, N. H.	A. C. 1898
John C. Taylor, Punu Yan, N. Y.	U. C. 1898
James E. Tower, Hadley, Ms.	A. C. 1898
John Whitehill, Palmer, Ms.	A. C. 1898
Jesse A. Wilkins, Beverly, Ms.	—
Albert A. Young, Hanover, N. H.	D. C. 1896

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MIDDLE CLASS.

David M. Bean, Sandwich, N. H.	Y. C. 1898
Edwin S. Beard, Andover, Ms.	Y. C. 1899
Horace E. Boardman, West Rutland, Vt.	M. C. 1897
Nathaniel G. Bonney, Fall River, Ms.	B. U. 1896
Thomas M. Foss, New London, Ct.	A. C. 1899
Daniel Bowe, Agawam, Ms.	Y. C. 1899
Henry J. Bruce, Springfield, Ms.	A. C. 1899
Robert J. Carpenter, Demorestville, C. W.	Y. C. 1899
Edward Chase, Portland, Me.	U. C. 1899
Edward L. Clark, Boston, Ms.	B. U. 1898
George Constantine, Athens, Greece.	A. C. 1899
Albert H. Currier, Skowhegan, Me.	B. C. 1897
B. Parker Davis, Newburyport, Ms.	—
Gilbert O. Fay, Medway, Ms.	Y. C. 1899
William Gill, Virginia, Ill.	H. C. 1899
Henry A. Goodhue, Westminster, Vt.	D. C. 1897
Charles F. Hand, Madison, Ct.	W. C. 1899
Henry C. Haskell, Huntington, O.	W. C. 1899
Edward E. Herrick, West Randolph, Vt.	U. Vt. 1896
George W. Howe, Lowell, Ms.	B. C. 1899
James Albert Howe, Lowell, Ms.	B. C. 1899
James M. Hubbard, Boston, Ms.	Y. C. 1899

James W. Hubbell, Wilton, Ct.	Y.C. 1857
Henry S. Huntington, Cleveland, O.	Y.C. 1857
Enoch P. Ladd, Deerfield, N. H.	D.C. 1858
James A. Laurie, Jacksonville, Ill.	W.C. 1859
Charles H. Leary, Danvers, Ms.	H.C. 1858
Horatio Lillie, Butternuts, N. Y.	U.C. 1859
Charles M. Mead, Cornwall, Vt.	M.C. 1856
William E. B. Moore, Feeding Hills, Ms.	A.C. 1858
George H. Moss, Andover, Ms.	—
Cyrus P. Osborne, Exeter, N. H.	H.C. 1859
John A. Paine, Utica, N. Y.	Ham.C. 1859
Walter M. Potter, Roxbury, Ms.	B.U. 1859
Albert Reed, Jacksonville, Ill.	Ill.C. 1859
William C. Sanford, Orwell, Vt.	U.Vt. 1854
H. A. Schaffler, Constantinople, Turkey	W.C. 1859
J. Y. Stanton, West Lebanon, Me.	W.C. 1856
Gardner P. Stickney, Groveland, Ms.	A.C. 1858
Thomas W. Thompson, Worcester, Ms.	D.C. 1859
L. T. Townsend, Sanborn Bridge, N.H.	D.C. 1859
Henry Upson, Kensington, Ct.	Y.C. 1859
Azel W. Wild, Brookfield, Vt.	M.C. 1857

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JUNIOR CLASS.

Edward Abbott, N. Y. City.	U.N.Y. 1860
William Hooper Adams, Boston, Ms.	H.C. 1860
Henry F. Allen, Boston, Ms.	H.C. 1860
S. L. Bates, Northfield, Vt.	U.Vt. 1857
Charles Henry Boyd, Francess town, N. H.	D.C. 1858
Thaddeus Howe Brown, Andover, Ms.	Y.C. 1860
Henry Bullard, St. Louis, Mo.	A.C. 1860
William W. Chapin, Somers, Ct.	W.C. 1860
Josiah Taylor Closson, Franklin, N. H.	D.C. 1860
William Hale Dunning, Cambridge, Ms.	H.C. 1858
Edward B. Furbish, Portland, Me.	Y.C. 1860
Thomas Gordon Grassie, Bolton, Ms.	A.C. 1857
George Hardy, Groveland, Ms.	D.C. 1860
Frank Haley, Andover, Ms.	—
Roswell Harris, Jr., West Brattleboro, Vt.	M.C. 1860
James Haughton, Jr., Brookline, Ms.	H.C. 1860
William S. Hazen, Norwich, Vt.	U.Vt. 1858
William S. Habbell, No. Stonington, Ct.	Y.C. 1858
Fayette Hurd, Union City, Mich.	U.M. 1859
Nathan Bangs Knapp, Brooklyn, N. Y.	A.C. 1860
George Roswell Leavitt, Lowell, Ms.	W.C. 1860
Dearborn Dudley Leavitt, Meriden, N. H.	D.C. 1859
Austin L. Park, Bennington, Vt.	—
Benj. Franklin Perkins, Hampton, N. H.	D.C. 1859
George Pierce, Jr., Marblehead, Ms.	D.C. 1860
Cyrus Pickett, Andover, O.	Al.C. 1859
George Edward Street, Cheshire, Ct.	Y.C. 1858
John Marshall Thacher, Burlington, Vt.	U.Vt. 1859
Arthur M. Wheeler, Easton, Ct.	Y.C. 1857
Charles Henry Williams, Salem, Ms.	Y.C. 1858

(30)

TOTAL, 133.

III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, CT.

FACULTY.

Rev. THEODORE DWIGHT WOOLSEY, President.
JOSHUA W. GIBBS, Professor of Sacred Literature.
Rev. ELEAZER T. FITCH, Lecturer on Homiletics
Rev. NOAH PORTER, Clark Professor of Moral Philosophy and Metaphysics.
Rev. GEORGE P. FISHER, Livingston Professor of Divinity.
TIMOTHY DWIGHT, Assistant Professor of Sacred Literature.

RESIDENT LICENTIATES.

Names and Residence.	Coll.
Fisk P. Brewer, New Haven, Ct.,	Y.C.
Charles B. Dye, Broadalbin, N. Y.,	Y.C.
Samuel M. Freeland, Gordonsville, Pa.,	Y.C.
Thomas S. Potwin, East Windsor, Ct.,	Y.C. 1852

STUDENTS.

Names and Residence.	Graduated.
George H. Coffey, Albany, N. Y.,	Y.C. 1859
George W. Colman, Detroit, Mich.	U.M. 1858
Edward N. Crossman, New Haven, Ct.	—
Joseph L. Daniels, East Medway, Ms.	Y.C. 1860
William S. Dutton, Milford, Ct.	—
Leverett S. Griggs, Bristol, Ct.	A.C. —
Henry L. Hall, Guilford, Ct.	Y.C. 1860
Lucius H. Higgins, Plantsville, Ct.	Y.C. 1860
Samuel H. Lee, Lisbon, Ct.	Y.C. —
Charles N. Lyman, Manchester, Ct.	Y.C. 1859
Selah Merrill, Westfield, Ms.	—
Daniel A. Miles, Worcester, Ms.	Y.C. 1858
John M. Morris, Wethersfield, Ct.	Y.C. 1860
Chauncey D. Murray, Madison, Ct.	—
Henry Upson, Kensington, Ct. [And. Sem.]	Y.C. 1859
Edward A. Walker, New Haven, Ct.	Y.C. —

We have patiently labored and waited for information which would enable us to separate the above into classes, but in vain. Comparing the list with last year's pages, we find that Messrs. Colman, Crossman, Miles, Murray and Walker ought to be Seniors, and Messrs. Dutton and Upson to be in the Middle Class; we must therefore assume (with many misgivings,) that the remaining nine are Juniors; none of the nine were in any of our Seminaries last year.

TOTAL, (4, 5, 2, 9,)—20.

IV.—THEOLOGICAL INSTITUTE OF CONNECTICUT, EAST WINDSOR HILL, CT.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.
Rev. EDWARD A. LAWRENCE, Waldo Professor of Ecclesiastical History and Pastoral Duty.
Rev. ROBERT G. VERMILYE, Professor of Christian Theology.

SENIOR CLASS.

Lyman Bartlett, Hadley, Ms.	A.C. 1856
Walter Barton, Granby, Ms.	A.C. 1856
Charles H. Bissell, East Windsor Hill, Ct.	W.C. 1858
Samuel E. Hoar, Littleton, Ms.	D.C. 1859
Asabel M. Hooker, Bristol, Ct.	—
Edward A. Pierce, Tallmadge, O.	W.C. 1858
Thomas Roberts, W. Williamsfield, O.	W.R.C. 1856
Horace B. Woodworth, Lyme, N. H.	D.C. 1854

(8)

MIDDLE CLASS.

William H. Barrows, Mansfield, Ct.	A.C. 1859
Hollis S. Clarke, Corinth, Vt.	—
Elijah Cutler, Dorchester, Ms.	W.C. 1856
James W. Grush, Fall River, Ms.	W.C. 1858
Alden Ladd, Johnson, Vt.	—
Elbridge W. Merritt, Williamsburg, Ms.	—
C. C. C. Painter, Draper Valley, Va.	W.C. 1859
John E. Wheeler, Amherst, N. H.	A.C. 1857

(8)

JUNIOR CLASS.

John O. Barrows, Mansfield, Ct.	—
George Curtiss, Union, Ct.	A.C. 1860

Pierre Sèvre Dagnault, St. Francis, C. E.	— — —
Henry E. Hart, Southington, Ct.	Y.C. 1830
Edward Hooker, Fairhaven, Vt.	W.C. 1830
Alba L. P. Loomis, Coventry, Ct.	Y.C. 1830
Lucius L. Merrick, Palmer, Ms.	A.C. 1830
E. Henry Severy, Willington, Ct.	— — —
Wm. A. Thompson, E. Windsor Hill, Ct.	D.C. 1830
(9)	TOTAL, 25.

V.—OBERLIN THEOLOGICAL DEPARTMENT, OBERLIN, OHIO.

FACULTY.

Rev. CHARLES G. FINNEY, President, and Professor of Theological and Mental and Moral Philosophy.	
Rev. JOHN MORGAN, Professor of Biblical Literature.	
Rev. JAMES H. FAIRCHILD, Associate Professor of Theology and Moral Philosophy.	
Rev. HENRY E. PECK, Professor of Sacred Rhetoric and Adjunct Professor of Mental Philosophy.	

SENIOR CLASS.

E. Hudson Baker, Oberlin, O.	O.C. 1858
John Day, Oberlin, O.	O.C. 1854
William W. Foote, La Porte, O.	O.C. 1855
Henry Matson, Oberlin, O.	— — —
J. D. Millard, Marietta, O.	O.C. 1858
Alexander Parker, Irvine, Scotland,	O.C. 1858
Orange H. Spoor, Georgia, Vt.	— — —
Leroy G. Warren, Russia, O.	O.C. 1858

(8)

MIDDLE CLASS.

Isaac Allen, Oberlin, O.	O.C. 1860
Robert Brown, Sparta, Ill.	O.C. 1859
S. Jay Buck, Mecca, O.	O.C. 1858
Geo. N. Caruthers, Gilmore, O.	— — —
John H. Crumb, Preston, N. Y.	O.C. 1858
John Holway, Oberlin, O.	— — —
Lucius A. Hubbard, Oberlin, O.	O.C. 1859
Conrad Matter, Berrysburg, Pa.	O.C. 1859
Edward H. Merrell, Kirkland, N. Y.	O.C. 1859
James L. Patton, Columbus, O.	O.C. 1859
John Sanford, Madison, O.	O.C. 1859
Giles W. Shurtliff, Genoa, Ill.	O.C. 1859
Judson Smith, Mansfield, Ms.	— — —
Edmund R. Stiles, Clarksfield, O.	O.C. 1859
John Vetter, Hersfeld, Germany,	O.C. 1859
Edward P. Whiting, Canandaigua, N. Y.	O.C. 1859
George F. Wright, Whitehall, N. Y.	O.C. 1859

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JUNIOR CLASS.

George W. Andrews, Lisbon, Ill.	O.C. 1858
Elihu C. Barnard, Lyme, O.	O.C. 1860
Henry S. Bennett, Brownsville, Pa.	O.C. 1860
Daniel E. Bierce, Nelson, O.	O.C. 1856
Alvin H. Brown, Baraboo, Wis.	O.C. 1860
James H. Laird, Columbus, O.	O.C. 1860
William E. Lincoln, London, Eng.	— — —
Charles Miles, Tamaqua, Pa.	— — —
John E. Miller, Greentown, O.	O.C. 1860
Charles E. Morgan, Fox Lake, Wis.	— — —

(10)

TOTAL, 35.

VI.—CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

FACULTY.

Rev. JOSEPH HAVEN, Professor of Systematic Theology.	
Rev. SAMUEL C. BARTLETT, Professor of Biblical Literature.	

Rev. FRANKLIN W. FISK, Professor of Sacred Rhetoric.	
— — — Keyes Professor of Ecclesiastical History.	

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors:

Rev. EDWARD BEECHER, on Church Institutions.	
Rev. JONATHAN BLANCHARD, on the Connection of the Old and New Testaments.	
Rev. J. M. STURTEVANT, Relation of Sects to the Church.	
Rev. A. L. CHAPIN, The Relation of Christianity to Social Progress.	
Rev. J. B. WALKER, The Connection of Science and Religion.	

SENIOR CLASS.

Names and Residence.	Graduated.
William L. Bray, Elk Grove, Wis.	A.C. 1857
Frederick W. Beecher, Milwaukee, Wis.	W.C. 1857
George Dana Boddgett, Pawtucket, R. I.	— — —
Benj. Durham, Jr., M. D., Chicago, Ill.	Bel.C. 1854
George T. Higley, Ashland, Ms.	A.C. 1857
Chester C. Humphrey, Columbus, O.	Ia.C. 1857
Edwin L. Jaggard, Burlington, Iowa,	Ia.C. 1857
Jacob P. Richards, Muscoda, Wis.	— — —
Ewing O. Tade, Denmark, Iowa,	Ia.C. 1858

(Special Course.)

Henry M. Daniels, Enfield, Ms.	— — —
Charles Hancock, M. D., Dover, Ill.	— — —
Charles Alex. Harvey, Vermillionville, Ill.	— — —
Edward Hildreth, Sterling, Ms.	— — —
Frederick Wheeler, Waukesha, Wis.	— — —

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MIDDLE CLASS.

Thaddeus W. Bruce, Chicago, Ill.	D.C. 1852
Thomas Scott La Due, Rockford, Iowa,	— — —
Edwin N. Lewis, Lisbon, Ill.	Bel.C. 1859
Norman A. Miller, Raymond, Wis.	Ham.C. 1847
Alfred Longley Riggs, Dakota Mission,	K.C. 1858

(Special Course.)

William Aug. Adams, Dubuque, Iowa,	— — —
Davilio W. Comstock, Chicago, Ill.	— — —
George W. Wainwright, China, N. Y.	— — —

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JUNIOR CLASS.

Samuel Anderson, Oswego, Ind.	— — —
Henry Ebert Barnes, Southington, Ct.	Y.C. 1860
George Howard Beecher, Galesburg, Ill.	Wh.C. 1860
John Winchester Cass, Lisbon, Ill.	— — —
Henry Durham, M. D., Beloit, Wis.	B.C. 1857
Osmer Willis Fay, N. Alstead, N. H.	D.C. 1856
Phillip J. Hoedemaker, Kalamazoo, Mich.	Kal.C. 1860
Myron Winslow Reed, Watertown, Wis.	— — —
George A. Rockwood, Chicago, Ill.	M.C. 1858
James P. Stoddard, Wheaton, Ill.	Wh.C. 1860

(Special Course.)

William Haven Daniels, Franklin, Ms.	— — —
Lemuel Jones, Dubuque, Iowa,	— — —
John Andrew Todd, Omaha, Neb. Ter.	— — —

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TOTAL, 35.

VII.—CANADA CONGREGATIONAL THEOLOGICAL INSTITUTE, TORONTO, C. W.

FACULTY.

Rev. ADAM LILLIE, Professor of Theology, Ecclesiastical History, Biblical Criticism, and Mental Philosophy, with cognate branches.	
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Rev. ARTHUR WICKSON, Professor of Classics, Mathematics, Hebrew, and English.

FOURTH YEAR.	
Names.	Church.
Robert Burchill,	1st Church, Toronto.
Robert Brown, } twin brothers,	Church at Caledon.
John Brown,	
George Strassenburgh,	Church at Kingston.
Benjamin W. Day,	" Brantford.
John R. Spear,	" Pine Grove.

THIRD YEAR.	
John G. Sanderson,	Church at Kingston.
J. Malcolm Smith,	" Scotland.
Charles Duff,	2d Church, Toronto.

SECOND YEAR.	
William Carlyle,	Church at Brantford.
Alexander McGregor,	" Brock.
Richard Lewis, Jr.,	" Port Sarnia.

FIRST YEAR.	
J. A. R. Dickson,	Church at Brantford.
James Douglas,	2d Church, Toronto.

"Between our institution and yours," says Rev. Dr. Lillie, "an important distinction exists, arising chiefly out of difference in circumstances, pointed out, I believe, by our excellent Secretary and loved brother, Mr. Marling, in his communication to the Quarterly last year. Though we have in this city, a Collegiate Institution of high character, (University College) and open to all at a comparatively trifling expense, the difficulty of obtaining young men who have made sufficient advancement in study to enable them to enter it with profit, has made it necessary for us to include in our curriculum, a literary as well as a theological course. Hence, we have nothing answering to your College graduation, previous to the taking up of the study of theology. The two courses are carried on simultaneously, the work of instruction being divided between my excellent and able colleague, Mr. Wickson, and myself. Hitherto the curriculum has embraced four sessions of eight months each; but, as you will learn from the report which I send herewith, it is henceforth to consist of five sessions of six months. The vacation is spent generally by the young brethren (when they have advanced sufficiently to justify it), in supplying destitute churches or neighborhoods under the direction and auspices of our Missionary committee (to wit, that of the Canadian Congregational Missionary Society.)

With these explanations, I subjoin the names of officers, with those of students, ranged according to their years."

SUMMARY OF STUDENTS.

SEM.	Res. Licen.	4th Year.	Sen.	Mid.	Jun.	Total.
Bangor,	—	—	13	25	25	64
Andover,	10	—	50	43	30	133
Yale,	4	—	5	2	9	20
E. Windsor,	—	—	8	8	9	25
Oberlin,	—	—	8	17	10	35
Chicago,	—	—	14	8	13	35
Toronto,	—	6	3	3	2	14
Total,	14	6	101	106	99	326

SUMMARY OF INSTRUCTORS AND LIBRARIES.

SEM.	Professors.	Lecturers, &c.	Vols in Libraries.
Bangor,	4	—	12,000
Andover,	5	1	22,000
Yale,	5	—	"
East Windsor,	3	—	Not reported.
Oberlin,	4	—	†
Chicago,	3	5	1,400
Toronto,	2	—	Not reported.

* Access to the College and other Libraries, of 67,000 volumes.

† Access to the College Libraries, of 8,000 volumes.

ANNIVERSARIES AND VACATIONS.

BANGOR.—Anniversary "the Thursday following the last Wednesday in July," [i. e. Aug. 1, 1861.] One vacation, "commencing at the anniversary and continuing twelve weeks." Next term commences Oct. 24.

ANDOVER.—Anniversary, "on the first Tuesday in August," [i. e. Aug. 6, 1861.] "The first term commences six weeks after anniversary, [Sept. 17, 1861] and continues till six weeks before the first Thursday in May, [i. e. March 20, 1862.] The second term commences on the first Thursday in May, [i. e. May 1, 1862.] and continues till the anniversary."

YALE.—"The terms and vacations are the same with those of the Academic Department." "May 1, 1861, third term begins." Commencement, July 25, 1861. First term of next year, Sept. 11, 1861.

EAST WINDSOR.—Not reported this year.

OBERLIN.—"The terms and vacations are the same with those in the College Department." "May 22, second term ends." "May 29, third term begins." "Aug. 21, Anniversary of the Theological Society." "Aug. 27, Sermon before the Theological Alumni." "Aug. 28, Wednesday, Commencement exercises of the College and Theological Departments." "Sept. 2, 1861, first terms begins."

CHICAGO.—Anniversary, "last Thursday in April," i. e. April 25, 1861; vacation, six weeks. Reading term commences on the "first Wednesday in June," i. e. June 5, and ends on the "first Wednesday in October," i. e. October 2, when the Lecture term commences.

TORONTO.—We have not the requisite information from this school.

Two errors occur in the list of Theological Schools in the *American Almanac* for 1861, p. 236, in regard to Congregational Seminaries. The Chicago Seminary is omitted, although it was in the third year of its operation. On the other hand, Gilmanton (N. H.) Seminary is inserted, with 3 professors, 23 students "near 1859-60;" 69 alumni, and 4,300 volumes in the Library, although extinct for near a dozen years. We refer to these errors only to guard against their being followed, and in no spirit of criticism of the work itself, the accuracy of whose immense mass of facts is wonderful.

GENERAL SUMMARY OF THE PRESBYTERIAN CHURCH.

The following table is taken from that excellent work, "The Presbyterian Historical Almanac for 1861."

UNITED STATES.	Minis- ters.	Ch's.	Communi- cants.	Collec- tions.
Presbyterian Church in the United States, (O. S.),.....	2,698	3,592	292,857	\$3,357,396
Presbyterian Church in the United States, (N. S.),.....	1,627	1,483	134,933	305,885
United Synod of the Presbyterian Church,.....	116	193	11,934	67,461
United Presbyterian Church of North America,.....	447	674	58,781	253,150
Reformed Presbyterian Church, General Synod,.....	56	114	10,000	10,319
Reformed Presbyterian Church, Synod,.....	63	75	8,000	5,000
Associate Reformed Synod of the South,.....	76	60	9,500	57,000
Cumberland Presbyterian Church,.....	1,150	1,250	103,000	600,000
Associate and As-ociate Reformed and Free Synod,.....	69	66	4,500	5,000
Reformed Protestant Dutch Church,.....	410	401	50,427	527,208
BRITISH PROVINCES OF NORTH AMERICA.				
Presbyterian Ch. in Canada, in connection with the Ch. of Scotland,.....	99	116	12,000	80,000
United Presbyterian Church in Canada,.....	70	120	11,000	46,000
Presbyterian Church of Canada,.....	151	187	20,534	141,545
Presbyterian Church of the Lower Provinces,.....	76	143	9,950	57,000
Presbyterian Church in Nova Scotia in con. with the Ch. of Scotland,.....	20	25	2,400	18,000
Presbyterian Churches in New Brunswick,.....	29	4	3,400	30,000
GREAT BRITAIN, &c.,				
Church of Scotland,.....	1,178	1,208	250,400
Free Church of Scotland,.....	797	876	1,682,740
United Presbyterian Church of Scotland,.....	526	535	140,502	1,183,480
Reformed Presbyterian Church of Scotland, &c.,.....	87	90	10,000	30,000
Presbyterian Church of Victoria,.....	137	150	15,000	50,000
Presbyterian Church of Ireland,.....	560	600	57,000	37,000
Reformed Presbyterian Church in Ireland, &c.,.....	45	55	4,000	12,000
Presbyterian Church in England,.....	88	103	9,500	35,000
TOTAL,	10,464	12,126	979,218	\$9,064,594

Books of Interest to Congregationalists.

THE GOSPEL ACCORDING TO MATTHEW: Explained by Joseph Addison Alexander, D.D. 12mo., pp. 456.

NOTES ON NEW TESTAMENT LITERATURE and Ecclesiastical History. By the same. 12mo. pp. 319.

THOUGHTS ON PREACHING, being Contributions to Homiletics. By the same. 12mo., pp. 514.

The foregoing well printed and neatly bound volumes have just been issued by Charles Scribner, 124 Grand street, New York, to whom the reading world have been largely indebted of late, for other choice productions of the press. These three volumes, though devoted to entirely different themes, are alike in this, that they are the posthumous works of a profound Christian scholar; and, with the exception of the commentary on Matthew, and a few pieces printed in the periodicals of the day, were committed to writing with no thought of their publication. While this circumstance detracts from the interest one feels in a *finished* production, it gives an equivalent, perhaps, in the pleasure he takes on

catching the first live thoughts which leap out of an original mind, with the same untrimmed form in which they were conceived by the author. The first named of these volumes is a full and very satisfactory commentary on Matthew's Gospel, to the end of the 16th chapter, and a complete analysis of the remaining chapters. Much as we regret the mysterious providence which called him away before the book was finished, we are glad that the publishers have not undertaken to piece it out by another hand. The volume of "Notes," &c., is precisely what the title-page calls it. Two courses of lectures—one on the Literature of the New Testament, and the other on Ecclesiastical History—which were never written out, though profoundly studied and made intensely interesting to all who heard them, had these notes, or suggestive hints, for their basis, and may be used to great advantage as a

guide in studying the subjects on which they treat. The remaining volume is a store-house of wise and well expressed thoughts on every department of sermonizing and preaching.

CHRISTIAN NURTURE. By Horace Bushnell. New York: Charles Scribner.

This title-page will suggest to every reader a small Sabbath School book of two discourses from Dr. Bushnell, which, thirteen years ago, created no small stir in the religious world. Each of these discourses have grown into eight, which make the present volume, and would probably have received another name, had not the author felt a little piqued at the treatment bestowed upon that first issue in certain quarters. The discourses are on themes of prime importance in the religious training of the young, and with a margin (not very wide) for differences of opinion, will be read with great interest, as all the writings of Dr. Bushnell are, and not without profit. The last discourse, on family prayer, is of itself worth the cost of the book. We are so Puritanical as to think that the same cannot be said of the one on the Sabbath.

HISTORY OF LATIN CHRISTIANITY; including that of the Popes to the Pontificate of Nicholas V. By Henry Hart Milman. In 8 vols., 12mo. New York: Sheldon & Company.

In this learned work, Dr. Milman gives more than he promises. It is not only all that the title-page says, but it is really the history of Europe during the Middle Ages. The nature of the subject, treated in the erudite and philosophical way that he treats it, would admit of nothing less. As the early religious history of New England involves its civil affairs to such an extent that neither can be developed without bringing to view the other, so the spread of Christianity over the Roman Empire can be intelligently unfolded only in connection with the fortunes of the Empire with which it was allied. The success of the author has been complete; he has exhausted the subject. Nobody need traverse the same ground again, for nothing remains to be done or desired. The American publishers have issued the first five volumes; the remaining three are promised—one in a month. The history is divided into fourteen periods, of which nine and a part of the tenth are

embraced in these five volumes—ending with the Pontificate of Innocent IV., in 1254. The introduction of "Teutonic Christianity," so called by the author, as distinguished from the Latin, constitutes the natural termination of his design. It is a work which will interest all intelligent readers, and without which no minister's library can hereafter be thought complete. The subject-matter, in itself of vast importance, is rendered intensely interesting by a lively, fascinating style, while the typographical execution is just what the issues of the Riverside press always are.

A TEXT-BOOK OF THE HISTORY OF DOCTRINES. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. The Edinburgh translation of C. W. Buch, revised with large additions from the fourth German edition, and other sources, by Henry B. Smith, D.D., Professor in the Union Theological Seminary of the City of New York. Vol. I. New York: Sheldon & Co., 1861. 8vo., pp. 478.

This invaluable contribution to theological science is constructed as no one but a German scholar can construct such a work; and is edited, enlarged and improved, as a Yankee-born Professor so well knows how. Great learning and wide research are displayed by both. The result is a volume of incomparable value to the minister and theologian. The history of doctrines has been sadly neglected heretofore, both in England and America. One of the bright signs of the times is an increasing sense of its value. It is strange that ecclesiastical history from the first should not have given greater prominence to this branch. In no way can we better judge of the interior life of the Church. By no study can we better qualify ourselves for a defence of the truth, or a conflict with error. Thanks to the enterprising publishers for the attractive style in which the work is given to the public. It deserves a wide sale.

MEMOIR OF THE LIFE OF NATHANIEL EMMONS, D.D. By E. A. Park, D.D. Boston: Congregational Board of Publication, 1861.

We have had the pleasure of reading the proof-sheets of this forthcoming volume—the 1st in numerical order, but the 4th in the order of their issue from the press—and we have no hesitation in commending it to the public as one of the richest pieces of biography that has lately appeared. Professor Park is fortunate in having such sub-

jects as Bela B. Edwards and Nathaniel Emmons, wherewith to exercise his rare gifts at life-sketching; and they are not less fortunate in falling into such hands. Both these characters—extremely unlike in every prominent trait—have the advantage of being drawn by an enthusiastic admirer. The incidents in the long life of Dr. Emmons are garnered up with surprising diligence, and used with great skill in illustrating his religious and theological peculiarities. A fine steel-plate engraving, showing the Doctor as he was in his later years, when his mind was “strong for service still, and unimpaired,” gives value to the book, and will not fail to interest the reader.

THE BEAUTIFUL CITY, AND THE KING OF GLORY. By Woodbury Davis. Philadelphia: Lindsay & Blackston. 1860. 12mo., pp. 255.

Written in a charming style, and elegantly printed, this little volume will have readers, though we do not believe it will make converts. The author is an earnest millenarian,—a sincere believer in the personal reign of Christ on earth for a thousand years before its destruction, or rather its renovation, by fire; and also a believer in the location of heaven on earth, with its myriads of angelic and other superhuman hosts, to all eternity. The argument runs through twenty short chapters, skillfully arranged with reference to a gradual, but steadily progressive development of his favorite theory. The author finds proof of Christ's personal reign on the earth in almost innumerable passages of scripture, which prove to others only a *spiritual* millennium. He sees the same thing described in modern poetry, where the poets themselves had no idea that they were describing it. Even commentators,—and none oftener than Albert Barnes,—are quoted in proof of what they do not believe, and were really intending to disprove. The grand difficulty with Mr. Davis, as with all millenarians, is a seeming incapacity to interpret figurative language as used in the Scriptures to describe the millennium. Notwithstanding the acknowledged absurdity of giving a literal sense to such language, when employed on any other theme, these writers insist on literalism here, where the sum of all absurdities is the result of it. We commend them

to the prayerful study of grammar, rhetoric and lexicography, as a prerequisite to the farther study of prophecy.

REPORT OF THE COMMITTEE ON HOME EVANGELIZATION, presented to General Association of Connecticut, convened at Rockville, on the 2d Tuesday of June, 1860. New Haven: Tuttle, Morehouse and Taylor, Steam Printers. 1860. 8vo., pp. 93.

This report, which has been for some time on our table, is an exploration into a field of Christian effort now gaining upon the attention. The body reported to, had appointed a Committee to obtain statistics of the condition of Connecticut with regard to religious destitution and supply. Schedules were prepared, investigators selected, and the examination vigorously prosecuted under the active and able care of Rev. Leonard W. Bacon. Here are the results,—more or less imperfect, occasionally (as the Committee say) unreliable, but a noble testimony to the enthusiasm and benevolence of the parties interested. Had we been charged with the publishing, we think we should have thrown the results into tabular form, as more readily intelligible; but this is a minor matter.

We call attention to this document mainly for the sake of the work now doing, and yet to be done, by Christians. To all who ridicule religious statistics, (and we have met our share,) we have uniformly said, “to secure the spread of the gospel in the most thorough way, you must know the destitution of every State; to know the destitution, you must explore the ground and collect and compile the facts; and that work we try to help on.” In this work the Connecticut Committee did right by first placing the executive part in the hands of *one man*. Unity of plan and of execution is indispensable. Efforts made by a sub-divided Committee are necessarily ineffectual. The first thing to be done by any one entering on this work, is to select one person to superintend it.

The next thing is, to adopt a comprehensive, but *simple* schedule of inquiries. Multiplicity defeats the end in view; while questions which are vague or needlessly minute, bring random estimates instead of clear answers.

Then the person at work should secure the services of one responsible person in

every town, and only one, who may get such help as he pleases.

This simple plan—if the heart be in it—will secure a knowledge of the whole field. The work *can be done*. And when done, why should not churches attend to all the destitutions within the circle of their influence? Why should not Missionary Societies, in addition to helping churches, employ agents charged solely with exciting the churches to such work, and assisting weak churches in doing it? It is a work which would be blessed with glorious results. The General Conference of Massachusetts did well to inaugurate its first session with such a purpose. If any Christians desire to see what even New England needs, let them obtain and study this report.

THE WORKS OF FRANCIS BACON, collected and edited by James Spedding, M. A. of Trinity College, Cambridge, Robert Leslie Ellis, M. A., late Fellow of ditto, and Douglas Denon Heath, barrister at law and late Fellow ditto. Vols. xiv. xv, pp. 432, 449. Boston: Brown and Taggard, 1861.

We referred, in our last quarter's issue, to the great undertaking of our eminent Cornhill publishers, in giving to American scholars an edition of Bacon's works, worthy of the man, the age, and the present advanced position of the typographic art. We rejoice to see that even the mutterings of secession at the South, with the stormy look which they give to so many Northern enterprises, have not been able to frighten Messrs. Brown and Taggard from the calm urging of their work. The two volumes here specially referred to, complete the "Literary and Professional" portion of the work, and the last volume contains a model Index to the five which it completes. Clergymen and all scholars will find it to their account to put these volumes upon their shelves to the neglect, if need be, of many commoner and poorer volumes.

LIFE AND RELIGION OF THE HINDOOS, with a sketch of my Life and Experience. By Joguth Chunder Gangooly, (Baptized Philip.) Boston: Crosby, Nichols, Lee & Co., 1860, 12mo., pp. 306.

INDIA, Ancient and Modern. Geographical, Historical, Political, Social, and Religious, with a particular account of the state and prospects of Christianity, by David G. Allen. D. D., Missionary of the American Board for twenty-five years in India: Member of the Bombay Branch of the Royal Asiatic Society, &c. &c. Second Edition. Boston: [for sale by Crosby, Nichols, Lee & Co.] 8vo., 618 pp.

Our readers doubtless know that Mr.

Gangooly, a thoughtful young man, abandoned his Hindoo faith for Unitarianism, came to this country under the auspices of the American Unitarian Association for an education to fit him to be a Missionary to his countrymen, was extensively employed to speak in Unitarian pulpits, was ordained by services in which our friends of that denomination ludicrously confessed their ignorance what to do with him, and that he finally re-embarked for India. This book, whose title explains its purport, is pleasant to read, and impresses us favorably with his simple-heartedness, (mingled with a little amusement when he undertakes to describe orthodox tenets,) and with his sincerity. His account of the social life of his people is very readable, and doubtless valuable. As to religion he is little more than a Deist.

But certain statements in his work have been circulated so gladly by some parties desirous of disparaging all missionary effort, that we take occasion to refer to them. They are the denial of infanticide and self-sacrifice under the car of "Joggernaut." He says:

"I have heard with great surprise, the statement received on the authority of missionaries, that the Hindoo mothers throw their infants into the river Ganges." * * * "The throwing of babies into the Ganges, or to the alligators, never was in the customs or religious ordinances of India. I never heard of it, even as a grandmother's story."

That he "never heard of it," simply shows his ignorance. About the year 1800, public attention was called to the subject in England, petitions presented to Parliament, and, as a result, directions were sent to India to investigate the subject and suppress the practice if it existed. The examination showed that it was very extensive. At Saugor, near the mouth of the Ganges, to which Mr. Gangooly especially refers in his denial, it was found that twenty-three known cases occurred in a single month. Upon this, a law was passed, under the direction of Marquis Wellesley, then Governor General of India, declaring the practice to be murder punishable with death, and a police force was

stationed at Saugor (a resort for pilgrims) to prevent the practice. It was thus broke up. This is a simple matter of authentic history. That the writer is ignorant of it is not wonderful, where there is no native modern literature. That the practice still exists in some parts of India which seems, as naturally, unknown to him, is yet capable of the clearest proof; and he seems as ignorant of the fact that the burning of widows has been suppressed.

His denial that pilgrims once threw themselves under the ear of "Joggernaut" is equally inconsistent with the fact that government has been obliged to station a police force at Pooree, to prevent such occurrences.

Any one desiring an account of the religions of India by a ripe and thorough scholar, after years of investigation, will do well to obtain, if not already done, the complete and satisfactory work of Rev. Dr. Allen.

CONTRIBUTIONS TO THE ECCLESIASTICAL HISTORY OF CONNECTICUT; prepared under the direction of the General Association, to commemorate the completion of one hundred and fifty years since its first Annual Assembly. New Haven: Published by William L. Kingsley. J. H. Benham, Printer. 1861. 8vo., pp. 668.

This title is too modest. All important facts respecting the history of the Congregational Churches of Connecticut, are here to be found, or easily to be learned by consulting authorities referred to,—as well as a discussion, by different minds, of various principles of our polity. Dr. Bacon's Historical Discourse is the main article; short addresses by Rev. Drs. Lawrence, Woolsey, Hawes, Post, Barrows, Waddington, Chapin, Dutton, Eldridge, Wolcott, Thompson, and Budington, cover every conceivable feature of Connecticut Congregationalism; one hundred and fifty-three pages of historical papers embrace everything of a local character,—Schools, Societies, Missions, Temperance, Pastorates, Funds, other denominations, &c., &c., as connected with our denomination; forty pages are occupied with accounts of District Associations; one hundred and seventy-six pages are devoted to historical sketches of every Church of our order in that State; and thorough indexes—embracing every name—form a most sensible addition to a book of indispensable

value to every student of Congregational history, as well as an invaluable work for reference. Compilers and publishers deserve great credit for the arduous labors required to issue this volume. Three dollars, sent to the publishers, will secure a copy, postage prepaid.

EVENINGS WITH THE DOCTRINES. By Rev. Nehemiah Adams, D. D., author of "Friends of Christ," "Christ a Friend," "Communion Sabbath," &c., &c. Boston: Gould & Lincoln, 59 Washington Street.

A book of 415 pages, containing seventeen familiar Lectures, delivered on successive Tuesday evenings, in the winter of 1858-9, in the Lecture Room of the Essex Street church. The topics are, "God, Divine Revelation, the Trinity, Deity of Christ, and of the Holy Spirit; Man, Atonement, Election, Regeneration, Perseverance, Christian Perfection, the Intermediate State, and Retribution." These important and vital subjects are treated in the peculiarly beautiful and attractive style for which Dr. Adams is justly celebrated. These "Evenings with the Doctrines" must have been both pleasant and profitable evenings to his people. We are glad others are now permitted to share in both the pleasure and the profit. The enterprising publishers have done their part admirably well, to make these Lectures attractive. We cordially wish them a wide circulation.

PREREQUISITES TO COMMUNION. The Scriptural terms of Admission to the Lord's Supper. By Rev. Albert N. Arnold, D. D. Boston: Gould and Lincoln, 1861. 18mo., 121 pp.

The substance of this little work was read as an Essay before the Annual Conference of the Baptist Ministers of Massachusetts in 1860, and is published at their request. It is the most able and logical treatise we have read (and in our early perplexities we read on these controverted points, pretty much all we could lay our hands on,) and it is consistent, even to the refusing to invite to the Lord's Supper immersed members of other than Baptist churches. We accept his conclusions as inevitable from his Baptist premises. We cannot see how a true Baptist can hold to open communion. If the church decides who shall come to the Lord's Supper, and if the Church holds that baptism is a necessary pre-requisite to communion, and if

the Church holds that immersion only is baptism,—then this exclusion of the mass of Christians from the Lord's table in Baptist churches is a Baptist duty. We are satisfied with the treatise. The conclusions overturn the premises. The better such an argument is, the more it will do to overthrow Baptist peculiarities—meaning thereby only the limitations against which the heart of the Christian Church revolts, as based only on inferences instead of scripture, and as contrary to the plain principles of Christian brotherhood.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer of the Church, for 1859-60. By Joseph M. Wilson. Philadelphia: Joseph M. Wilson, No. 111 South Tenth Street, below Chestnut Street. 1861. 8vo., pp. 329.

We are glad that this work is now a permanent institution. The present number is an improvement on its predecessors, valuable as they were. We cannot conceive how an intelligent Presbyterian, or any Christian interested in the great facts of the progress of the Church, can forget to

obtain a work which is—for its province—complete. The statistics of Presbyterianism, all over the world, are condensed into this volume; and we give our testimony that the work is well done. One dollar and an eighth, sent to the publisher, will secure a copy.

THE CHARACTER OF JESUS: forbidding his possible classification with men. By Horace Bushnell. New York: Charles Scribner. 1861. 24mo., pp. 173.

This beautiful little volume—printed and bound in a style of neat elegance—is merely the tenth chapter of the author's elaborate work, NATURE AND THE SUPERNATURAL. The publisher has done a good service to the cause of piety in its best form, by putting this precious meditation on the Redeemer into the hands of many readers who are not able to own the large Treatise. If the "Great Teacher," by Dr. Harris, has ever been equalled, it is in this small volume, which we heartily commend to a place in the library of every Christian.

Congregational Necrology.

Dea. LEVI ADAMS, died in North Brookfield, Ms., August 11, 1860, aged 43 years.

He was born in Oakham, Ms., March 7th, 1817. He early devoted himself in his native place to teaching school. At the age of nineteen he removed to North Brookfield, and was employed as an accountant. Here, in a revival, during the winter of 1836-7, he became the subject of renewing grace, through the instrumentality of the preached word, and the faithfulness of a female member of the church. He made a public profession of his faith in Christ, May 7, 1837.

He resumed the profession of a teacher, and gave all his energies to that work, for about fourteen years, in Montgomery and Bloomingburg, New York, and in Northampton and Dorchester, Ms. He was a strict disciplinarian and a thorough instructor.

In the fall of 1852, being in feeble health, he made a voyage to Europe. He was at that time a member of the Central Church (Winter Street) in Boston, and with characteristic generosity, Dea. William Ropes of that Church, offered him a free passage to Russia, in one of his merchant ships.

In 1853, he returned to North Brookfield,

the home of his adoption, and acted as accountant and cashier for the well known firm of Messrs. T. & E. Batchelder & Co. Renewing his relation to the Church with which his first vows were made, he was elected Deacon, Nov. 2, 1854, and afterwards became Superintendent of the Sabbath School.

He married Sarah Liscom, daughter of Mr. Oliver Ward, of North Brookfield, August 14, 1845, who died Sept. 21, 1849; also Clara McFarland, daughter of Mr. Nathaniel Dwight, of Belchertown, May 14, 1854.

The early years of his Christian experience presented nothing of a marked character, but the last ten years were filled with active service and true devotion.

He was naturally diffident and unassuming, with a literary taste, a lively imagination and great delicacy of feeling, he was prepared to adorn any sphere into which he could be induced to enter. Although for twelve years after he made a profession of religion, he felt that he could not so far overcome his natural embarrassment as to share in the public exercises of a prayer meeting, yet he ultimately acquired a felicity of manner and expression to which but few ever attain.

Rev. George Richards, who was his pastor in Boston, writes, "Distinctly do I recall the face—grave and pensive, yet gentle and winning—that appeared in our church meetings; the diffidence that yielded to a sense of duty, as the new voice, with tremulous and solemn unction, took part in our worship."

Dea. Adams will long be remembered in the community where the last few years of his life were spent. The happy spirit which he always cherished, the prominent part which he took in the services of the Church, the interesting and impressive manner in which he illustrated truth and enforced Christian duty, endeared him to the hearts of his brethren, and render his memory precious.

His piety, like the waters of a river, gained in depth and volume, even to the end. His anxiety for the conversion of his friends sometimes led him to devote the whole night to prayer; and only a few days before his death, on being apprised that his end might be near, it was only by the most earnest entreaty that he was dissuaded, feeble as he was, from spending the whole night in supplication. In the closing hours of his life, he indulged that delicate fancy with which he was divinely endowed, and spoke of himself as on the ocean, nearing the port,—sometimes imagining himself as sailing, and then again as working at the oar.

Having a reflecting mind, he felt the evil of sin, and in the hour of death, when being asked if he had any fear, answered: "I feel abashed at the thought of saying that I have no fear. I would not, like a school-boy, give thoughtlessly an answer, which I have learned." He had no extatic joy, but his end was peace.

Mr. AARON KIMBALL HATHAWAY, the founder and Principal of the "Medford Classical and English School," died in Medford, September 16, 1860, aged 50 years.

He was born in Grafton, Ms., Dec. 21, 1809. He lived on a farm till he was 18 years of age, when he began to fit for College. In 1831, he entered Amherst College, and during Freshman year, became the subject of renewing grace, and joined the College Church. He was graduated in 1835, and went immediately to Woburn and took charge of "Warren Academy." During the six years he taught in this school, the Academy grew from a small and feeble, to a large and important institution. But now his health failed, and he was obliged to give up the school-room for two years, a part of which he spent in Washington, North Carolina.

In 1843, he came to Medford and taught successfully in the West Grammar School more than two years. Here he was arrested and brought very low by a disease of the kidneys, from which he never wholly recovered, becoming often a great sufferer for fifteen years, until the increasing violence of the disorder terminated his valuable life. He was, however, able in the year following, 1846, to begin what became the great work of his life. He laid the foundation of his "Medford Classical and English School," by taking several boys into his family to instruct. His scholars steadily increased in numbers, requiring him gradually to enlarge his plans and his accommodations, until his school has become widely known and remarkably useful.

Mr. Hathaway was a man of sound theological views, and of consequent firm and consistent piety. Mild and amiable in his disposition, kind and catholic in his feelings, considerate and accomplished in his manner, he won powerfully upon the hearts of his pupils, who will ever remember him with gratitude and love. Through years of intense suffering, he uncomplainingly toiled on, often when, but for his indomitable perseverance and energy of purpose, he would have been prostrate on the couch of sickness. More than twelve hundred persons received the benefit of his tuition, many of whom are now occupying important positions in life, and some of whom were spiritually repewed while under his steady and powerful moral influence.

When the hour of his departure approached, he was not terrified, but strong in his faith in the Redeemer, and joyful in the sure hope of a glorious immortality. After a night of intense suffering, the Sabbath morning of his translation calmly dawned. Having called his family and his pupils to his bed-side, and given earnest and affectionate farewell words to all, he asked to be drawn to the window, that he might once more see the sun. After looking for a little time, with a delighted and almost seraphic countenance, he said: "So may I see the rising of the sun of righteousness," and soon peacefully died.

"Sweet is the scene when Christians die."

Rev. MUNSON C. GAYLORD, died in Lena, Ill., Nov. 23, 1860, in his 74th year. He was born in Plymouth, Ct., and at the age of four years his parents removed to New Hartford, New York, where he remained until he commenced his studies for the ministry. He graduated at Princeton, N. J., in 1812, and one year afterwards he was settled in Western, now Warren, Ms., where he remained twelve

years, during which time one hundred and fifty united with the church. At the close of his labors there, he removed to West Stockbridge, where he remained six years, his labors being greatly blessed.

From thence, in 1834, he removed to central New York, where he served several churches. Severe sickness in the fall of 1859 laid him aside, forty-six years after he had commenced publicly laboring to win souls to Christ. He had just arrived at a daughter's, to spend with her the remnant of his days, when, without a moment's warning, he fell asleep in Jesus. He was a man of great simplicity and dignity of character, and withal a godly man.

Rev. ORSON COWLES, died at his residence in North Haven, Connecticut, December 23, 1860.

He was born at East Hartland, Connecticut, on the 14th of January, 1801. The first twenty years of his life were spent under the paternal roof, excepting only the winters which he devoted to teaching. At the age of fourteen he found himself in the midst of an interesting revival; and though he had been, according to his own statement, "a wild, thoughtless, reckless boy," he was soon convinced of his need of a Saviour, and cordially embraced the offer of reconciliation which the Scriptures disclosed.

Immediately after his conversion, his thoughts were turned to the Christian ministry; but the difficulty which meets so many at this stage of their history—the want of means—appeared to him, for the time at least, insurmountable. Hence he resolved to wait, and see what the providence of God might indicate as to his duty in coming years. From that time forward, however, he was eager to acquire knowledge, hoping that all his attainments would, in some way, be made available for the good of his fellow-men.

At the age of twenty, he felt that his plans for life must be adjusted, and was still anxious to study for the ministry; but he had no money. A judicious friend, hearing of his perplexity, urged him to throw himself upon the Education Society. "Soon after he left," Mr. Cowles has said, "I went to a neighboring forest, to spread the matter anew before God, where I spent a considerable part of the night. There I formed a purpose to go to the academy at Andover, and apply to the officers of the Education Society for aid."

In November, 1821, he proceeded to Andover, distant one hundred and twenty miles, "poorly clad, with ten dollars in his pocket." He trembled in view of what he had undertak-

en; 'yet, on the whole, the decision contributed to his peace.' He soon became a beneficiary of the American Education Society; and continued to receive its assistance during his entire educational course.

In 1824, he entered Yale College, not without solicitude as to his means of support. For three years, however, he was able to proceed with his class; but in his senior year, finding himself "encumbered by a troublesome debt," he took charge of an Academy in Woodstock, Connecticut. There, in addition to his week-day labors, he instructed a very large Bible class on the Sabbath.

In January, 1830, he returned to New Haven, and became connected with the theological department of Yale College, even then not free from anxiety in regard to his pecuniary affairs. He took great pleasure in his studies; and entered with peculiar satisfaction and ardor into the revivals which prevailed in that region, as elsewhere, in 1831.

After his return to New Haven, he received a call to the pastoral office, from North Killingly and North Woodstock. As, however, his theological course was incomplete, he declined these invitations. But the call from North Woodstock was renewed, in circumstances which constrained him, though with great reluctance, to forego his objections. He entered upon his duties January 19, 1832, and was ordained April 25.

Those who have known Mr. Cowles in latter years, can easily imagine with what earnestness and fidelity he performed the duties of his office. He loved his work, and would gladly have spent his life in pastoral labor; but a severe and protracted illness obliged him to leave his post in September, 1837. Having repaired to North Haven for the restoration of his health, he opened a select school, which he continued till April, 1839, after which he supplied a pulpit in Hamden for a few months. From this service, he passed to that of the American Board, the last in which he engaged. He had charge of Southern New England from September, 1840, to August, 1860, when the state of his health constrained him to resign his office. For a few weeks longer he rendered such assistance as he could, but found at length that his efforts in behalf of missions must come to a close, and quietly waited for his release.

His labor as a District Secretary were fully appreciated at the Missionary House. He excelled in all matters of detail; he was inventive; he had also moral qualities which were of great value, and a love for the cause of missions which was genuine and thorough.

About the middle of December last, his descent to the grave became rapid and sure. He felt that the appointed hour was at hand, and conversed freely in respect to this great event; his only fear being, that in the last struggle he might say or do something unworthy of a minister of Christ. While he had power of utterance, his testimony was full and clear that "Jesus was precious, and did not forsake him."

HENRY H. SNOW was born in Westmoreland, N. H., June 7, 1792, and died in Quincy, Ill., Dec. 24, 1860.

Early left an orphan, an uncle, Asa Britton, of Chesterfield, N. H., gave him a home, where he lived until about 1820, when he removed to the West, living in Alton, Ill., and St. Louis, Mo., where he taught, surveyed, and labored in various departments, till he removed to Quincy. He came under appointment of the proper authorities as Clerk of the Circuit and County Commissioners Courts, Judge of Probate, Recorder of Deeds, and Postmaster of Quincy,—a monopoly of offices of which in those times no one complained. He demeaned himself in such a manner as to secure the respect and good will of the people of the place. This is manifest from the fact that in all civil and religious organizations of the times he was called upon to take a leading position, and to act a conspicuous part.

Mr. Snow professed religion in 1817, in Chesterfield, N. H. But coming West, he, like many others, probably united with the Church in his new residence by re-profession. The Church in Quincy was organized Dec. 4, 1830. The Sabbath School and Court House preaching were preliminary and introductory to a Church organization, which was consummated a month or two after the arrival of Rev. Asa Turner. Those present on that day were Rev. Messrs. Turner and Watson; Peter Felt and Mary Felt, his wife; Rufus Brown and Nancy Brown, his wife; Amos Bancroft and Ardelia Bancroft, his wife; Levi Wells and Anna Wells, his wife; Hans Patten; Daniel Henderson; Mrs. Martha Turner, wife of Rev. Mr. Turner; Mrs. Margaret Rose, wife of Jeremiah Rose; Mrs. Maria Robbins, wife of John P. Robbins, and Mrs. Lucy K. Snow, wife of Henry H. Snow—sixteen persons, fourteen of whom were candidates for Church membership. They met in an humble edifice belonging to Mr. Peter Felt. Judge Snow was unable to be present during the day, but his name was given in, and in the evening, in the same place, Judge Snow declared himself a Christian, publicly, and joined himself to the Lord's people, walking with them in fellow-

ship and sweet communion from that hour of solemn consecration, to the day of his death. Judge Snow was honored in the Church. We find him Elder, and again Deacon in the Church, as well as its Clerk. The early records of the Quincy Church, and of the Illinois Association were kept by him. Church, town, and county papers bear the impress of his hand. He was the first Superintendent of the Sabbath School after the organization of the Church. The thirty years' history of the Church is more or less identified with his memory. If, in the character of Judge Snow, there was any one trait more marked and fixed than another, it was *this*—implicit faith and unshaken confidence in God, crediting his Word, resting with child-like reliance upon his testimony touching the truth, and so receiving Christ in all his relations and offices to men—the Spirit as God, in all his relations, Comforter, Helper, Counsellor, Guide, indwelling, and all-directing. There was no disposition to speculate, to be captious, and thus fail of the comfort of simply believing God, and receiving Christ into the soul as living bread, living water, the life of his life, the light of his light, source of strength, and hope of salvation.

His sickness and death exhibited the full assurance of hope. "I have had an overwhelming sense," he said to his pastor one day, "of my own sinfulness, and of the preciousness of my Saviour." This last, permit me to say, is a natural and necessary sequence of the former. It comes legitimately in no other way. His mind dwelt much on heaven, as the place prepared by Christ for His redeemed ones—for *him*. He had not the shadow of a doubt but he would be there, the very moment death permitted. Hence he dreaded not, but rather *desired* to die. For his friends' sake, for his family's sake, for her sake, with whom he had lived so happily, and whom he had loved to call his wife for three and thirty years, he would remain longer on earth, but for his own sake he would go. He longed to depart and be with Christ, and to see Christ's redeemed ones who had gone before. He wanted to lay aside the body, which had been such a clog and hindrance in the heavenward way. Its present pain was a trial to him, but when tempted to complain, he would check himself by saying, "The Lord knows best. He has taken this course with me these many years. He has sent many afflictions upon me, for which I feel thankful. He will do all things right;—"

'Sweet to lie passive in His hands,
And know no will but His.'"

Judge Snow married, Aug. 1, 1827, Lucy Knight, of Westmoreland, N. H., who survives him. Their only child now living, is Henry K. Snow, a member of the Church in Quincy.

Rev. CHARLES B. HADDOCK, D.D., died very suddenly at his residence in West Lebanon, N. H., on Tuesday evening, Jan. 15, 1861. He was born in that part of Salisbury which is now called Franklin, in the summer of 1796. He had, therefore, not quite completed his 65th year. His father was William Haddock, a trader in Salisbury. His mother was Abigail Webster, an older sister of Ezekiel and Daniel Webster. She was a person of uncommon excellence and loveliness of character. On her death bed she especially dedicated her oldest son, Charles, to the Christian ministry. This expression of feeling was almost the only distinct recollection which Mr. Haddock had of his mother. He graduated at Dartmouth College, in 1816—the first scholar in a class, which though small, contained young men of great promise. To the distinction of attainment and scholarship, he added such beauty of person, such gentleness and elegance of manners, as to be regarded by those who knew him, as a model young man. During his College life, he became interested in the subject of religion, and immediately after graduating, entered the Seminary at Andover, as a student in Theology. Here he remained about two years, when, on account of a threatened pulmonary complaint, he made a journey to the South. He returned in 1819, invigorated in health, and with a mind enlarged and liberalized by observation, and was at once chosen the first Professor of Rhetoric in Dartmouth College. He held office in the College, in this department, and in that of Intellectual Philosophy—to which he was transferred in 1838—for thirty-five years. He was an admirable teacher; exact, careful, suggestive, and encouraging, perceiving instinctively the difficulty in the mind of the pupil, and adapting himself to his wants, with admirable facility. He was also interested in the public schools of New Hampshire, and served in 1846 as the first "Commissioner for public schools" in that State. He occasionally moved in political life, though not at home in it, as now conducted. He could not descend to the measures which are said to be necessary for securing desirable results.

In 1850, he received the appointment of Charge d'Affaires at the Court of Portugal, and in the spring of 1857, having obtained leave of absence from the College, he sailed for Lisbon,

by way of England. The position was not one of great responsibility, yet important, and he so performed the duties of the office as to make one feel that he would have been equally successful had they been far more difficult and onerous. His intercourse with the Court and with the representatives of the other great powers, was most acceptable and most salutary. He returned from Portugal early in 1855, and having previously terminated his connection with the College, spent the remainder of his life at West Lebanon.

Although called to a professorship, he never forgot that service which he had chosen before graduating. Before he had been many years at Hanover, he received the rite of ordination. For about twelve years, he was the stated preacher at White River Village, Vt., and for several years he regularly supplied the pulpit at the upper and lower churches in Norwich, Vt. For a year or two he preached at West Lebanon, and for the last two years and a half, has preached at Queechy Village, Vt. As a preacher, he was always acceptable, and never more so than during the last year of his life. His sermons were instructive, scriptural, winning, persuasive. His exegetical discourses, for the most part unwritten, were uncommonly interesting and excellent. He had a nice sense of all the minor shades of truth, and often made much of what would escape an ordinary reader or thinker.

Several years since, he published a volume of Addresses and Speeches, but the best record of his life remains in the minds of those who, during so many years of active and uninterrupted labor, came under his gentle but effective influence.

Dea. GEORGE SUMNER, died in Southbridge, Ms., Jan. 24, 1861, aged 78 years.

John Sumner, was born August 1, 1706, and removed from Martha's Vineyard to Spencer, where he died (he had been a Judge) Nov. 11, 1787; his wife was Jedidah Smith. They had nine children, of which John, born Oct. 8, 1740, married Abigail Pease, and lived in Spencer; they had fourteen children (only one of which survives,) of whom George, the subject of this notice, was born June 30, 1782, in Spencer. At the early age of ten years, under the ministry of Rev. Mr. Pope, he dated his first permanent religious interest. Early in the present century, he removed his residence to Southbridge, before it was a town. He publicly professed his faith in Christ, and united with the church, March 19, 1815. From this time to his death, a period of nearly forty-six years, he was a consistent and useful mem-

ber, and during the greater part of the time, held acceptably and worthily the office of deacon.

The leading feature in his character, appeared to be love of truth and duty, manifested by a devotedness to his Christian profession, and a high sense of his responsibility for the faithful performance of the duties devolving upon him. To these duties all his views and habits and actions were rendered subservient. To discharge them with fidelity, acceptance, and success, was the great aim of his life. This feature in his character gave an elevation to his whole life, as a man, as a citizen, a neighbor, a friend, a member of society, and of the Church of Christ. In every position the same love of truth and duty were conspicuous. He took a becoming interest in the temporal as well as spiritual wants of all around him, and liberally supported and countenanced every judicious plan whose object was to relieve them. A lover of peace, he sought to unite other men in the bonds of peace. He was singularly kind, respectful, gentle, and inoffensive in his whole deportment, and died without leaving an enemy. His soul delighted in prayer and communion with God. This was regularly evinced in the family-circle, in the early morning hours consecrated to the study of the scriptures and secret devotion,—in his constant attendance upon, and the active and interesting part he took in the conference and prayer meetings of the Church, and in his habitual attendance upon the lectures preparatory to the sacrament of the Lord's Supper. In all these ways, his reverence for God and divine things, gave a charm most pleasing to the Christian heart. To the Church and society in Southbridge, his active, unremitting and efficient services, both in Christian labor and pecuniary aid, continued during half a century, were a great blessing.

The tie that bound him to his pastor was near and interesting. To the pastor he acted not only with brotherly affection, but paternal kindness, and that pastor never looked for counsel to his experience without profit. His devotedness in the sanctuary and his words in the conference meeting, were a great assistance.

The circumstances of his death were deeply affecting. Though from the suddenness and power of the disease with which he was attacked, he was afforded neither the opportunity nor the strength to express himself as he otherwise would have done, he was yet enabled to say enough to show that he felt in his own mind the comforts of the gospel of Christ, and that death itself could not shake his faith,

diminish his love to God, or the persuasion which he had of the love of God to him.

"His mind was tranquil and serene."

His love to the Church and people of God continued to abound. A word of parental kindness for all his children, whom he called around him for the last interview on earth, graced his lips. His wife he committed affectionately to the providence and grace of Him who is the widow's God. Then did he long to enter upon his everlasting rest. His whole soul was filled with praise to God for the innumerable blessings, temporal and spiritual, with which his long life was signalized. Accordingly, among his last words were these lines of the psalm :

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Dea. Sumner was twice married. (1) To Margaret Burt, of Brimfield, March 3, 1808. Their children were ten in number, only two of whom are living—one a merchant in Boston, the other a daughter, resident at Jamaica Plain. She died Oct. 16, 1826. (2) Mrs. Julia [Fiske] Newell, March 4, 1830. The children are two sons and three daughters, all of whom are living; one son in Sturbridge, the other in Yale college,—the daughters all in Southbridge.

Dea. ASA MORRILL, died in Kirby, Vt., January 31, 1861, aged nearly 57 years.

He was born April, 1804, in Danville, Vt., where he lived till 1853, when he removed to St. Johnsbury. In 1857, he removed within the limits of Kirby. Dea. M. was descended from a worthy English ancestry. He was the son of Samuel Morrill, and of the seventh generation from Abraham Morrill, who came from England in 1633, and lived in Newtown, now Cambridge, till 1640, when he settled in Salisbury, Ms., where he died. Paul Morrill, the great grandfather of the subject of this notice, settled in Chichester, N. H., and Samuel, his grandfather, settled in Danville, Vt., when the town was new. Dea. Morrill was a man of limited education, but of good natural abilities and sound common sense. He twice represented his native town in the State legislature, and was for many years a member of the board of selectmen, and was generally respected. He had been a Christian and a worthy and consistent member of the Church of Christ for more than thirty years. After removing to St. Johnsbury, he manifested a deep inter-

est in the small and feeble Church in the East part of the town, where he resided. He became one of its deacons in 1854, and very acceptably filled the office till his death. During the last autumn and winter, he had been greatly revived in his religious experience, and was active and faithful in the service of his Divine Master, as though he felt that what remained for him to do, he must do quickly. His last sickness was short, but distressing. He was sustained by a hope in Christ, the foundations of which were laid in the time of early manhood, and had stood the trials of life. Dea. M. had been twice married, and left a wife and six children to mourn their present loss, and rejoice in his eternal gain. Of his children, one is a deacon of the Church of his native parish, and another is the pastor of a Congregational Church in Illinois. His family have lost a kind and devoted husband and father, the community a Christian citizen and patriot, and the Church a liberal, active, and prayerful member and officer. "The memory of the just is blessed." "Precious in the sight of the Lord is the death of his saints." J. B.

Rev. ROSWELL SHURTLEFF, D.D., died at Hanover, N. H., Feb. 4, 1861, aged 87 years. He was born in Ellington, (then East Windsor,) Ct., Aug. 29, 1773. His father, William Shurtleff, was a descendant of the fourth generation from the old Plymouth stock, and was born in Plympton, Ms. William Shurtleff, in November, 1753, married Miss Hannah Cady, of Tolland, Ct., where he was then residing. Of their nine children, Roswell was the youngest. Both parents and all the grandparents were professors of religion; and to early and faithful training in the Catechism, with other religious instruction and pious example at home, Dr. Shurtleff was accustomed to ascribe his own Christian hope and evangelical belief. At the Academy in Chesterfield, N. H., to which place his parents came to reside in his early youth, he began his student life. He had before been regarded a good scholar; but now in connection with the study of Dilworth's and Webster's spelling books, his mind awoke to a new life. He spoke in later life, with great indignation, of those methods of *instruction*, (so called,) too common then and now, which *build up* only a formal, mechanical familiarity with unmeaning words,—and which had left his earlier years at school so much a waste. At the age of seventeen, however, an attack of measles, seriously, and, as it proved, permanently affected his eyes. All his later studies, and literary and clerical labors, were prosecuted at this very great disadvantage.

His eagerness to obtain knowledge, and his characteristic energy, carried him through his preparatory studies, and through considerable experience as a teacher, until, in 1797, he entered the Junior Class in Dartmouth College. The year after his graduation was spent in the private study of theology,—a study which he pursued with the aid of books alone; wishing to avoid the danger, common in those days of controversy, of becoming the partisan of a teacher or a school in theology. In 1800, being already a licensed preacher, he was appointed tutor in his Alma Mater. After four years' service, he decided and was preparing to settle in the ministry at Middlebury, Vt., when he was elected Professor of Theology at Dartmouth. The office had long been vacant, in consequence of a controversy between the President and the Board of Trustees; and during this time Dr. Backus, of Somers, Dr. Archibald Alexander and Dr. Samuel Worcester, had been chosen to no purpose. The incumbent of this Professorship was then the pastor of the Church at the College, and also lectured regularly to the students on theology, beside teaching, sometimes in a considerable variety of subjects. Having held this office twenty-three years, Dr. Shurtleff held, from 1827 to 1838, the Professorship of Moral Philosophy and Political Economy. When he retired, in the year last named, he had been engaged thirty-eight consecutive years as an instructor in the College,—a longer term of service than that of any other man ever connected with its Faculty. His remaining years, nearly twenty-three, he spent quietly in the home where he had toiled so long and so well.

In 1810, he married Anna, only daughter of Rev. Joseph Pope, of Spencer, Ms. She died March 3, 1826. Of their five children, three died early; two survive, to cherish the memory of a father, who, to the last, was most tenderly and actively caring for them.

Dr. Shurtleff must be regarded as a man of rare natural endowments. To have accomplished what he did, under his disadvantages, is proof enough. Says one who knew him for forty-five years, as pupil, associate in instruction, and friend,—having been also, a little while, member of his family: "His mind was quick, clear, far-sighted, versatile, and keenly logical. His wit, moreover, was unfailing and exceedingly keen. He was broadly and deeply learned in the subjects discussed in his text-books, and controverted, not unfrequently, the doctrines affirmed in the books. Yet, in consequence of physical disabilities and drawbacks, he never made himself an extensively learned man,—never took the position among

learned men to which his native powers fairly entitled him."

As a teacher, he is represented as faithful and thorough; keen, clear, and one who could not be imposed on. His early experience, under indolent or ignorant teachers, did much toward fixing his principles and habits as an instructor. His keenness was at times terrible. It is stated that if a lazy fellow should attempt to get off by answering, "I don't know, sir," he would be likely to have another question to answer, and then another; and if he should still answer, "I don't know, sir," the Professor would be very likely to ask him, "*Will you please, sir, to state anything that you do know?*" As a preacher, he was able and effective,—not rhetorical, sometimes abstract, but powerful and interesting. His labors were greatly blessed in revivals in the College and the village, and in neighboring towns in which he preached several years, regularly or occasionally. In his Senior year in college, when he needed Christian sympathy and counsel, there was but one classmate to whom he could go. In one revival during his ministry, sixty in college and sixty in the village were hopefully converted. He was highly gifted in prayer. As a theologian, he was reckoned a Hopkinsian.

He was a genial man, full of anecdote and wit and good humor. His sympathies were quick, fresh and strong, and his friendships permanent. In his old age he watched with great interest the children and the children's children of those with whom he had been associated, or whom he had instructed in his earlier years. His temperament often inclined him to low and distrustful views of his own religious character; but the Saviour, whose name he had so long borne, and whose word he had so many years proclaimed, sustained and comforted him in his last days.

He had often thought of authorship in some of the departments in which he so long instructed. But partly from his physical disability, and partly from a disgust at the facility with which books of instruction are turned off and caught up in many quarters, he carried none of these plans into execution. Less

known abroad than many were of less ability and worth, he will be long remembered and honored by the nearly seventy classes at his Alma Mater, that have known him in one relation or another, and the most of whom have been under his instruction.

A dear grandchild selected to be sung at his funeral Montgomery's beautiful and appropriate hymn,—

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Rev. LOT B. SULLIVAN died at Fall River, Ms., March 1, 1861.

He was born in Wareham, Ms., June 27, 1790. He was the son of Lot Bumpas, a descendant of Edward Bumpas or Bonpasse of Plymouth in 1623. The name of Sullivan was assumed by himself. He fitted for College under the care of Rev. Samuel Wood, D.D., of Boscawen, N. H., and graduated at Brown University, in 1814. He studied theology with Rev. Otis Thompson, of Rehoboth. After receiving approbation to preach, he went into the missionary field of the Western Reserve, Ohio, and was ordained, June 14, 1820, over the Congregational and Presbyterian Church in Lyme, Huron Co., O. He labored there until Feb. 19, 1824, when he left, and preached as a stated supply in Wellington and Medina, Loraine Co., in 1821; and in Canfield from May 1, 1825, to May 1, 1826. Thence he labored for fourteen years in Durhamville, Oneida Co., N. Y., and other places in the Western part of that State. Failing health caused him to return to Massachusetts, in 1840, where he preached for a limited time in various places. By the death of his wife, (Miss Lydia Stetson, of Scituate,) a few years since, he was left without a home, and for the last three or four years has been almost helpless from bodily infirmities. Friends at Fall River and other places ministered to his necessities. The last years of his life were years of severe suffering; but he was sustained by the gospel he believed, and died in peace.

Editors' Table.

OUR CORRESPONDENCE.—We receive a good many letters. We should be glad of more. Their character is, Unity amid Diversity; the Unity, a charming system of enclosing one dollar bank notes,—(gold

preferred); the Diversity, every variety of praise, censure, advice, remonstrance, complaint, request. A selection,—not of the dollars,—they are *all* equally welcome, except some "wild-cat bills," on which the

discount is awful,—but of the appended remarks, may be occasionally useful.

Thus one brother, after eulogies which modestly forbids us to copy, says :

"In looking over the 'statistics,' I find no record of the Congregational Church in this place. I have examined the notes, marginal references, special explanations, etc., and no hints appear of the existence of any such Church. As the Congregational Church in ——— was a purely Congregational Church, and has heretofore had a place with other Congregational churches as such, and as, to my certain knowledge, it has never apostatized, nor yet gone over to any other denomination, the inevitable conclusion is that said Church has become *extinct*. The Church being disposed of, I next turned to the list of 'clergymen,' to look after the minister. I looked first for the name of Rev. ———, an elderly and godly man, still residing in ———, and formerly pastor of the Congregational Church—a humble and unpretentious Congregational minister, of New England origin—but I found it not. A careful search under the head of 'Congregational Necrology,' resulted in the same way. By a careful study of some fine-print notes on a certain page, the conclusion was reached thus: by a master stroke of modern statistical popery he had been regularly 'extinguished.' The present minister has been 'consigned' to the same beautiful extinguishment. I hand the *Congregational Quarterly* for January, 1861, to my deacons, and ask them to examine it and subscribe for it. 'Where is our Church?' 'And where is our minister?' Both 'extinguished.' Small churches and obscure ministers are of no account. The 'ado' needs to be made over the city churches and the city 'clergymen.'

"It would be a good thing for statistical gentlemen to inquire how many of the Congregational ministers and missionaries of our land and the world have come from the city churches, and how many from the country churches.

"Please direct the future numbers of the *Quarterly* for me, to the 'extinguished' minister of the 'extinct' Congregational Church of ———, Ohio."

Dear Brother, how could we know that there was a Congregational Church in ———, Ohio? Are we omniscient? Said Church is not mentioned in the statistical tables of the General Conference of Ohio; it does not fraternize with any of the local

Conferences of that State; its pastor, its deacons, never took the trouble to inform us that their Church existed. You impose a heavier labor upon us than the Egyptians did upon the Jews. We did not "extinguish" pastor or Church; they "extinguished" themselves. It would have rejoiced our hearts to know that there were a Congregational Church and a sound and wise pastor in ———, Ohio. A good way to prevent the omission next year, is this: write, post-paid, to the Statistical Secretary of the Ohio General Conference, giving the name, pastor, and usual statistics of the Church in ———, Ohio.

But when our brother says, "Small churches and obscure ministers are of no account," he indulges in a vein hardly generous or fair. Thirty-four churches in Ohio are reported, which are smaller than his. We have ourselves sought out and replaced in the lists quite a number previously dropped because invisible; and we have reason to know that some have been resuscitated in consequence of the attention thus drawn to them. Nor is our brother an "obscure" minister; he knows he is not.

But this, and other omissions of churches, suggests to us to urge upon each Statistical Secretary these features: 1, Make a full and perfect list of *all the Congregational churches* in the State, whether reported or unreported. Connection with Conference is not a test of Congregationalism. 2, State the character of each, as, independent, or connected with Presbytery, and also the denominational character of all stated supplies; pastors are necessarily Congregationalists. 3, Get the statistics of every one possible. 4, Do not drop a minister's name because not connected with Association or Conference; we have had reason to know that some very worthy and faithful ministers have this year been omitted from this cause. 4, Send us the statistics at the earliest practicable date after September 1st; this, by affording us proper time, will save many mistakes.

"I like the *Quarterly* more and more, save and except an occasional flippancy," in the statistical department, "unworthy," &c. "Verbum sapientibus satis."

We respect Brother Dry-as-dust's opinion, for the "dollar" in his letter proved his claim to be reckoned among the "sapientibus." But we doubt if he does us much good. Indeed his advice had no effect, when we found the same directions (much better expressed) how to be kept among the "sapientibus," in the 'Recreations of a Country Parson.' If you wish to be regarded by some solid old gentleman, as a man of sense, the author tells us in his essay Concerning the Dignity of Dulness,—“Say that *Fraser's Magazine* is flippant; you prefer the *Journal of the Statistical Society*. You cannot go wrong. You have an unerring rule. You have merely to consider what things, books, speeches, articles, sermons, you find most dull and stupid; then declare in their favor. Acknowledge the grand principle of the dignity of dullness. So shall the old gentleman tell his fellows that you have 'got a head.' There is 'something in you.' 'You are an uncommon fine young man.'”

Our ministerial brother at Bristol, Me., asks, "why did you leave out the number of our Sabbath Scholars, which was the only point in my report and the only department of my work in which I felt much complacency?"

We made the *amende* on page 116, which our brother overlooks. We refer to it again, as others may also have overlooked the fact, that a minister in a small country town in Maine, pastor of two churches, numbering together only 75 members, has gathered into Sabbath Schools 420 persons,—an unparalleled instance of enthusiasm and success in this work.

Another brother objects to Obituaries,—prefixing some remarks so sensible that we cannot bear to omit them:

"I own I did not intend to subscribe for the *Quarterly* this year; and would not have done it, I presume, but this morning I received the first Number, advising me that if I did not wish to retain it I might return it, at your charges too. That, of course, was an appeal to my sense of honor—my sense of the right and true and noble. I could not resist, and so out comes the dollar. Dollar, little dollar—small sum—yet I had abundant need

of thee. I do not, of course, imagine that I am doing you a favor in sending this dollar—far from it. I am the favored party. Many of the articles in the *Quarterly* I appreciate much. But, with respect to the contents of a good many of its pages I have not the ability (I sometimes query and strongly suspect whether I have any other, either,) to perceive the importance or the value. These articles, of which there are many which tell us where A, B, C,—or perhaps it would be fairer to take X, Y, Z,—were born, studied, married, labored, died, had so many sons and daughters, (if they were so much favored,) certain ones died when infants, &c., &c., seem to me (I say it with all humility and self-diffidence,) have no matter of practical instruction, no lesson of wisdom; are, in the case of ministers, the mere inevitable incidents of existence, and a vain effort to battle against mortality. With the exception of a few signal instances, men's names and history must be consigned to the grave of oblivion. Mortality reigns over men's names as well over men's bodies. The maw of mortality is insatiable in this respect as well as towards his frail body; and I am unable to see any use in fighting against this inexorable destiny. For example, (I will lay down my pen in a minute,) I shall die. Being a minister—for the *Quarterly*, I am assured, will not share in my mortality—my name, the place of my birth, my marriage, the number of my children, will all be duly chronicled in your pages. Now I conceive these are facts of no imaginable interest to anybody; and from these facts, as detailed, (though it might perhaps be otherwise with a fuller unfolding of the tale,) no lesson, no moral are deducible."

Now, *per contra*:

"I like the *Necrology* very much, but it is susceptible of improvement. The bearers of the cross ought to be remembered when they have fallen, and there is great pleasure in seeing the power of Christian experience. But I wish you could be a little more full as to parentage, family, &c. These are the facts which will be wanted in future, while it may be taken for granted that 'his piety was a marked feature,' &c."

Still another, (last year,) whose sketch was a model:

"I send you an obituary of Bro. ——. I have not said much about him, for there was not much to say. I have not praised him as a preacher, for in fact he was decidedly *dull*; nor as a scholar, for he was by no means bril-

liant; nor as a man of great mind, for he was not up to mediocrity. This between you and me,—for he was an honest, faithful, pious minister, and did good. But I have recorded the facts it is well to preserve.”

An esteemed subscriber sends us a reply to the article in our January number, on “Normal Schools,” with the introduction, “I ask to be heard,” but with the assurance that he “intended to confine himself to less than half the space occupied by Mr. —,” which will give him about nine pages. We must decline for several reasons. 1. The reply misunderstands the drift of the whole article. 2. While admitting freely differing views, and while gladly inserting corrections in matters of fact, we certainly shall not allow formal discussions on matters of mere opinion; we have too salutary a recollection of the fate of the *Spirit of the Pilgrims*. 3. It is a most absurd idea that any individual has a claim upon the pages of any periodical because there are ideas inserted which he disapproves. We allow no such right.

We gladly welcome the following letter from Nebraska:

FREMONT, DODGE CO., }
Nebraska, Jan 17, 1861. }

By request of Bro. Hurlbut, of Fontenelle, I send you the statistics of our denomination in this Territory. I may premise that, although Nebraska has suffered a severe depression for two or three years past, it is now rising to prosperity. Platte Valley is already a principal route of travel to the gold mines and California; and hence we have the best market for our productions. In no other place, probably, was *all* the land entered for speculation so completely as here. This is in anticipation of the Pacific Railroad, for which this is unquestionably the most feasible route. We regret that this region should be so misapprehended and undervalued by some at the East. Its nominal limits are indeed extensive, and once the nominal limits of Massachusetts passed through these “arid plains” to the Pacific Ocean. These arid plains are, however, chiefly found in the “ghost” of some old geography. I have seen a larger proportion of sterile land in Roxbury, after two centuries of superior cultivation, than I have seen in Nebraska. Weeping Water is an Indian name translated. Massachusetts is an Indian name without

translation. These invidious remarks, if in some other periodical, would appear amusing to us.

It was arranged that Bro. Gaylord should furnish the statistics, as he was personally acquainted with Mr. Langworthy, and had seen him personally in the summer of 1859. The statistics as far as my knowledge extends, are as follows:

Omaha, Rev. Reuben Gaylord; church, 33 resident members, 41 nominal members, 8 being absent.

Fontenelle, Rev. E. B. Hurlbut; church, 25 resident members, 25 nominal members.

Fremont is my residence; church, 8 resident members, 3 males, 5 females.

Elk Horn, 7 resident members.

Fort Calhoun, 4 resident members, 7 nominal members; 1 male, 3 females.

Decatur, 4 resident members, 10 nominal members, 3 males, 1 female.

Plattford, 4 resident members.

These churches are all North of the Platte. Technically none of us are settled as pastors; this is seldom done while the settlements are new and small.

Two churches have been organized South of the Platte, and probably others may soon be formed. I have no definite information respecting those churches, as they have not, as yet, become connected with the Association. The Platte forms a line almost impassable.

I regret to say that Rev. Mr. Tipton, has left the work of the ministry for the occupations of law and politics. I have never seen him, but believe him to be an active man, and a good man. For leaving the work of the ministry he probably knows his own reasons. I will only add, that, in future, we will endeavor to report our statistics more promptly and completely.

Yours, though distant in space,
ISAAC E. HEATON.

WHAT THE QUARTERLY DID FOR A HOME MISSIONARY.—A subscriber to the *Congregational Quarterly*, who has charge of a young ladies' high school in a distant city, on renewing his subscription last year, sent us \$2.00—just double the subscription price—with the sensible remark that the work was worth that much, at least. We gladly accepted the extra dollar, and as gladly put against it on our book the name of a certain poor Home Missionary in Minnesota, whom we knew to be destitute of the Quarterly, and unable to take it. The

recipited bill which accompanied the first number, contained the name of the appreciative donor. This very naturally called forth from the grateful Home Missionary an acknowledgment of the generous act—an act all the more seasonable, the writer incidentally added, from the fact that he had just had the misfortune to lose his cow, the main dependence of his numerous family of little ones. The teacher of young ladies took the letter with him into the school-room on the morning after its reception, and in a vein of characteristic pleasantry proposed to his pupils that they *contribute a cow* to a poor unfortunate Missionary, whose case he then set before them as described in the aforesaid letter. The pupils—as any one might know the pupils of such a teacher would be—were delighted with the proposal, and at once brought in the requisite sum, which immediately restored the lost cow to the afflicted Missionary, overwhelmed with wonder at the ways of Providence. If any other periodical of 430 octavo pages, has yielded its owner a larger profit during the past year, we have not yet heard of it.

A subscriber asks us to give "brief and reliable replies" to the following queries:

1. May a Congregational Church rightfully make *any* change, however slight, without unanimous consent?
2. If so, to what extent can such changes be made, without effecting the identity of the Church.
3. If not, would one or two dissenting members be *the* Church and the rest (persisting to make alterations) be a seceding church?
4. If a large majority may make such changes as do not effect essential doctrines—say very slight ones—are members whose caprice leads them to dissent, thereby released from obligation and membership to the Church by such change?
5. What would, and what would not constitute an essential alteration of the confession of faith and covenant of a church?

Without claiming oracular wisdom, or pretending to speak *ex cathedra*, we answer our brother thus, in the order of his questions:

1. On the principle that majorities must rule—a principle inherent in democracy of every kind—changes may certainly be

made in the organism and polity of a Congregational church (for this is what we understand the first question to mean) without unanimous consent, provided they are made in a regular way.

2. No changes can impair the identity of a Congregational church that leave it still an independent, self-governed body of believers, mutually confederated to walk with God in the observance of his ordinances and with one another in Christian fellowship, and ordinarily meeting in one place for public worship on the Sabbath; for these we reckon the fundamentals of a Congregational Church.

3. This question is virtually answered in our reply to the first; or rather it ceases to be a question if that reply be admitted. Nevertheless, should any church agree to adopt the principle, which some of the New England fathers deduced from Acts ii: 1, of doing all things by *common consent* (*ὁμοθυμαδον*), and of declaring no vote passed while any one objects, even in that case "one or two dissenting members" would no more "be *the* church," than in the other, where it is agreed that the majority shall rule. In John Cotton's "Way of the Churches," pp. 94-6, where this primitive practice is unfolded, it will be seen that they had a way of carrying out the "common consent" principle which resembles anything but letting "one or two" refractory members "be the church," or even control its action. When one man in a church of a hundred members, could not be made to see, by any possible enlightenment, what was clear to the vision of the other ninety-nine, and would not even permit the ninety-nine to pass a vote *nem. con.* but must persist in opposing them, they were generally able to discern in such an one a "stiffness of will" which rendered it proper for them to put him out of the way, by putting him under censure; after which they could proceed by "common consent." On either principle, should a separation ensue, there is no reason why the minority should be accounted the church, and the majority a secession, even though on the question in dispute, the former are clearly in the right, and the latter in the wrong.

4. This question involves the right of

"secession"—not by a regular release, corresponding with the method of admission, but by a self-determined act, consequent upon some supposed wrong-doing of the church—to which notion "we give place, no not for an hour," either in Church or State. At the same time, we are equally decided in saying that no member should be put out of the church, nor censured while in it, for not assenting to articles of faith or covenant obligations which have been added since he joined; and if the alterations are so essential that he cannot continue in fellowship with those who accept them, it is his duty to ask, and theirs to give, a letter of dismission.

5. On this question we have our own well formed opinion, and others have theirs. Scarcely any two Christian minds would concur in every minute particular. Each one we think may be allowed to decide for himself—as, in the last resort, each one must and will; and God expects that he should. A small circle of Bible truths, precious to the old reformers, and which our fathers technically called THE DOCTRINES OF GRACE, as containing the outlines of God's plan of salvation—to drop these, or any of them, from the doctrinal basis and Christian practice of a church, in altering its confession and covenant, we think would be an "essential alteration."

We conclude, then, with these principles: In a Congregational Church, properly

organized by covenant, (which is the bond by which the Church is formed,) the majority can and must determine the acts of the Church as an organization; neither a minority nor an outside authority can override or reverse the action. Every member is bound—not to form his opinions by the action—but to yield his obedience to it, unless his conscience absolutely forbids, in which case his only final resource is to ask for a letter of dismissal; we say "his *only* final resource," because if a Council be called, they can only *advise*, and the Church still decides.

The identity of a Church is a matter to be settled on historical, not doctrinal, grounds. The Church is a distinct and formal organization, and not a mere collection of believers; it is a kind of spiritual "body corporate." The organization is perpetuated in the same way with that of any Society. That a church abandons evangelical principles, does not affect its identity. Thus, the first church in Plymouth, Ms., is undeniably, in its lineage, the same body which was under the care of Smith and Reyner, though it is not now in our fellowship. An orthodox minority cannot claim to be "the church" because the majority have made it Unitarian; they can only withdraw and organize into a new church, as many minorities did in Massachusetts a quarter of a century ago.

Congregational Quarterly Record.

Churches Formed.

- Dec. 9, 1860. At OAKLAND, Cal. 30 members.
Feb. 24, 1861. At CHARLESTOWN, Calumet Co., Wis. 10 members.
" 24. At VERMONT, Fulton Co, Ill. 14 members.

Pastors Dismissed.

- June 14, 1860. Rev. OTIS LOMBARD, from the Ch. in Southfield, Ms.
Dec. 18. Rev. CYRUS W. ALLEN, from the Ch. in Hubbardston, Ms.
" 26. Rev. JAMES KIMBALL, from the Ch. in Oakham, Ms.
" — Rev. HORATIO Q. BUTTERFIELD, from the Ch. in Hallowell, Me.

- Jan. 2, 1861. Rev. JAMES W. SMITH, from the South Ch. in Durham, Ct.
" 9. Rev. SAMUEL SPRING, D.D., from the Ch. in East Hartford, Ct.
" 15. Rev. THOMAS H. ROOD, from the Ch. in Goshen, Ms.
Feb. — Rev. DARIUS E. JONES, from the Ch. in Columbus City, Iowa.
" — Rev. W. S. CLARK, from the Ch. in North Stamford, Ct.
" — Rev. ROSWELL FOSTER, from the South Ch. in Pittsfield, Ms.
" — Rev. LYNDON S. FRENCH, from the Ch. in Franklin, Vt.
" — Rev. JOHN C. HART, from the Ch. in Ravenna, O.
" — Rev. E. S. FAIRCHILD, from the Ch. in Morrisania, N. Y.

Feb. — Rev. S. H. BARBER, from the Ch. in Hitchcockville, Ct.

" — Rev. ROBERT C. LEARNED, from the Ch. in Berlin, Ct.

March 1. Rev. W. B. WILLIAMS, from the Ch. in Charlotte, Mich.

" 1. Rev. LEBBEUS R. PHILLIPS, from the Ch. in Sharon, Ms.

Ministers Ordained, or Installed.

Oct. 3, 1860. Mr. LEMUEL POTWIN, over the Ch. in Bridgewater, Ct. Sermon by Prof. N. Porter, D.D., of New Haven. Ordaining Prayer by Rev. Ephraim Lyman, of Washington.

Dec. 5. Mr. JOHN W. DODGE, over the Ch. in Gardiner, Me. Sermon by Rev. J. W. Chickering, D.D., of Portland. Ordaining Prayer by Rev. Benjamin Tappan, D.D., of Augusta.

" 12. Mr. HENRY C. HITCHCOCK, over the Ch. in North Amherst, O. Sermon by Rev. Mr. Fairfield, of Oberlin. Ordaining Prayer by Prof. John Morgan, D.D., of Oberlin.

" 12. Mr. CHARLES W. EMERSON, over the West Ch. in Halifax, Vt. Sermon by Rev. George P. Tyler, of Brattleboro'. Ordaining Prayer by Rev. Edward B. Bassett, of Wilmington.

" 17. Rev. ANDREW RANKIN, over the Ch. in Danbury, Ct. Sermon by his son, Rev. J. E. Rankin, St. Albans, Vt.

" 18. Mr. W. E. DICKINSON, as an Evangelist at Orleans, Ms. Sermon by Rev. James P. Kimball, of Falmouth. Ordaining Prayer by Rev. H. B. Hooker, D.D., of Boston.

" 19. Mr. J. F. BOUGHTON, over the Ch. in Geneva Center, O. Sermon by Rev. Charles W. Torrey, Madison. Ordaining Prayer by Rev. Archibald S. Shafer, of Morgan.

" 19. Rev. J. M. CHAMBERLAIN, over the Plymouth Ch. in Des Moines City, Iowa. Sermon by Rev. Edward Beecher, D.D., of Galesburg, Ill. Installing Prayer by Rev. Edward Cleveland, of Grinnell, Iowa.

" 25. Rev. EZEKIEL DOW, over the Ch. in Linebrook Parish, Ipswich, Ms. Sermon by Rev. Joseph W. Healey, of Walpole. Installing Prayer by Rev. John Pike, of Rowley.

" 26. Rev. NATHANIEL H. EGGLESTON, over the Ch. in Stockbridge, Ms. Sermon by Rev. R. S. Kendall, of Lenox. Installing Prayer by Rev. Daniel D. Field, D.D., of Stockbridge.

" 26. Rev. PARSONS S. PRATT, over the Ch. in Dorset, Vt. Sermon by Rev. Willard Child, D.D., of Castleton. Installing Prayer by Rev. Josiah B. Clark, of Rupert.

" 26. Rev. GEORGE B. SAFFORD, over the New Ch. in Burlington, Vt.

" 26. Rev. FRANCIS N. PELOUBET, over the Ch. in Oakham, Ms. Sermon by Rev. Horace James, of Worcester. Installing Prayer by Rev. William H. Beecher, of North Brookfield.

Jan. 2, 1861. Rev. WILLIAM CARRUTHERS, over the Holmes Ch., Cambridge, Ms. Sermon by Rev. John J. Carruthers, D.D., of Portland, Me., father of the pastor elect. Installing Prayer by Rev. George W. Blagden, D.D., of Boston.

" 9. Mr. LEWIS O. BRASTOW, over the South Ch. in St. Johnsbury, Vt. Sermon by Rev. Edward C. Cummings, of St. Johnsbury. Ordaining Prayer by Rev. John Eastman, of Danville.

Jan. 10. Mr. JAMES P. LANE, over the Ch. in East Weymouth, Ms. Sermon by Rev. Cyrus W. Wallace, of Manchester, N. H. Ordaining Prayer by Rev. Joshua Emery, of North Weymouth.

" 16. Rev. G. F. BROWNSON, over the Ch. in Kirtland, Ohio. Sermon by Rev. James A. Thome, of Cleveland. Installing Prayer by Rev. Ebenezer C. Birge, of Hampden.

" 17. Rev. LYSANDER DICKERMAN, over the Union Ch. of Weymouth and Braintree. Sermon by Rev. Henry M. Dexter, of Boston. Installing Prayer by Rev. E. Porter Dyer, of Hingham.

" 23. Mr. WILLIAM S. SMART, over the Ch. in Benson, Vt. Sermon by Pres. Benjamin Labaree, D.D., of Middlebury. Ordaining Prayer by Rev. Silas Aiken, D.D., of Bennington.

" 24. Rev. ERASMUS D. ELDRIDGE, over the Ch. in Alton, N. H. Sermon by Rev. Joseph Blake, of Gilmanton Center. Installing Prayer by Rev. Dana B. Bradford, of Salmon Falls.

" 29. Rev. J. A. HAMILTON, over the First Ch. in Keene, N. H., as colleague with Dr. Barstow. Sermon by Rev. Austin Phelps, D.D., of Andover.

Feb. 7. Rev. MOSES TYLER, over the First Ch. in Poughkeepsie, N. Y. Sermon and Installing Prayer by Rev. S. W. S. Dutton, D.D., of New Haven, Ct.

" 9. Mr. ISAAC M. ELY, as an Evangelist at Brighton, N. Y. Sermon by Rev. Oliver E. Daggett, D.D., of Canandaigua. Ordaining Prayer by Rev. Chester Dewey, D.D., of Rochester.

" 12. Mr. O. B. WATERS, over the Ch. in Leroy, N. Y. Sermon and Ordaining Prayer by Rev. Jonathan Edwards, of Rochester.

" 13. Mr. WILLIAM O. CARR, over the Chs. in Barnstead Center, Barnstead Parade, and North Barnstead, N. H. Sermon by Rev. Joshua S. Gay, of Chichester. Ordaining Prayer by Rev. Luther Townsend, of London.

" 13. Rev. EDMUND S. POTTER, over the Village Ch. in Dorchester, Ms. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Jonas Perkins, of Braintree.

" 13. Rev. CARLOS C. CARPENTER, over the Ch. in Birmingham, N. Y. Sermon by Rev. Noah Porter, D.D., of Farmington, Ct.

" 13. Rev. AVERY S. WALKER, over the Ch. in Rockville, Ct. Sermon by Rev. Leonard Bacon, D.D., of New Haven, Ct. Installing Prayer by Rev. Thomas K. Fessenden, of Ellington.

" 20. Rev. LEONARD S. PARKER, over the First Ch. in Derry, N. H. Sermon by Prof. Shedd, of Andover, Ms. Installing Prayer by Prof. Barrows, of Andover.

" 20. Mr. TEMPLE CUTLER, over the Ch. in Skowhegan, Me. Sermon by Rev. E. Hawes, of Waterville. Ordaining Prayer by Rev. Benjamin Tappan, D.D., of Augusta.

" 27. Rev. EDWIN P. GOODWIN, over the Ch. in Columbus, O. Sermon by Rev. Nathaniel A. Hyde, of Indianapolis, Ind. Installing Prayer by Rev. Henry M. Storrs, of Cincinnati.

" 23. Rev. WILLIAM H. ALLWORTH, over the Chs. in Markham and Stouffville, C. W. Sermon by Rev. Edward Ebbs, of Paris. Installing Prayer by Rev. Ludwik Kries, of Colpoys Bay.

March 7. Rev. EDWARD H. GREELEY, over the Ch. in Methuen, Ms. Sermon by Prof. Shedd, of Andover. Installing Prayer by Rev. Daniel Teuny, of Lawrence.

March — Mr. DAVID C. SCUDDER, as a Missionary to India, in Essex Street, Boston. Sermon by Rev. Nehemiah Adams, D.D. Ordaining Prayer by Rev. Henry B. Hooker, D.D., of Boston.

Ministers Married.

Nov. 13, 1860. In Griggsville, Ill., Rev. HENRY M. TUPPER, of Waverly, to Miss MAGGIE E. CREE, of Griggsville.

Jan. 1, 1861. In Hampstead, N. H., Rev. JAMES P. LANE, of East Weymouth, Ms., to Miss EMMA L. PILLSBURY.

" 10. In Boston, Ms., Rev. EBEN. CUTLER, of Worcester, to Miss MARYAN EATON, youngest daughter of the late Rev. William Eaton.

Feb. 27. In Boston, Ms., Rev. DAVID C. SCUDDER, a recently appointed Missionary of the American Board, to Miss HARRIET L., daughter of George D. Dutton, Esq., both of Boston.

March 19. In Northboro', Ms., Rev. DAVID SANFORD, of Medway Village, Ms., to Mrs. A. P. DAVIS PATRICK, late of Warren.

Ministers Deceased.

Oct. 13, 1860. In Lawrence, Van Buren Co., Mich., Rev. TIMOTHY STOWE, aged 62 years.

Dec. 30. In Beloit, Wis., Rev. CHAUNCEY EDDY.

Jan. 15, 1861. In West Lebanon, N. H., Rev. CHAS. B. HADDOCK, LL.D., aged 65 years.

" 16. In Milford, Ms., Rev. JAMES T. WOODBURY, aged 58 years.

" 16. In Malden, N. Y., Rev. EDWARD H. BUCK, Pastor of the Ch. in Melrose, Ms., aged 29 yrs.

" 27. At Chicopee Falls, Ms., Rev. JONATHAN CURTIS, aged 73 years.

Feb. 4. In Hanover, N.H., Rev. ROSWELL SHURTELEFF, D.D., aged 87 years.

March 1. At Fall River, Ms., Rev. LOT B. SULLIVAN, aged 70 years.

" 8. In Bridgton, Me., Rev. JOSEPH P. FESSENDEN.

" 11. In Newark, O., Rev. D. R. JYNKINS.

" 16. In St. Louis, Mo., Rev. JAMES KIMBALL, late pastor of the Ch. in Oakham, Ms., aged 63.

Congregational Library Association.

It was foreseen by the founders of this Association, that one of its important functions would be to draw forth from dusty attics and dark closets and old drawers, such documents as might shed light on the religious history of the past. A valuable collection has already been rescued and made accessible to the public, which has received an addition in the form of a "Report of a Conference held at Westford, [Ms.] on the 4th day of December, 1781," furnished by Rev. Leonard Bacon, D.D., of New Haven, Ct., and read at the last quarterly meeting. It was found among the papers of Dr. James Dana, one of his predecessors in the pastoral office, who is known to have taken a lively interest in the subject matter of the conference, and hence had preserved a copy of the "Report," probably the only one now in the world. The "pastors and deacons" of twelve churches, viz., those in Littleton, Chelmsford, Wilmington, Shirley, Lunenburg, Billerica, Dunstable, Stow, Groton, Acton, and Concord, in Massachusetts, and Hollis, in New Hampshire, came together at the meeting-house in Westford, by invitation of certain "aggrieved" ones in that Church, to examine into the theology of their pastor, Rev. Matthew Scribner, "agreeably to a proposal made to them by him in the name of the Church." The points in dispute were certain "improvements in theology," so called—the "new divinity" of that day—which, under the name of "Hopkinsianism," is not yet quite extinct. The "Report," or Result, as it might be called, is very ably drawn up, and shows a thorough and discriminating investigation of the matter in the form of some thirty prepared questions, with Mr. Scribner's written answers, and the "observations" of the Conference upon them. A clearer view of the state of the controversy on those theological points at that time in Eastern Massachusetts, can nowhere else be found in so brief a compass. The members of the Congregational Library Association, who heard the paper read, (the Boston pastors were nearly all absent on a Council,) expressed a strong desire to have it published in the *Congregational Quarterly*—which may be looked for in the next issue.

The Librarian reported some valuable donations to the Library during the quarter, among which was the Woburn Association "Museum," a collection of printed and manuscript documents, gathered from each town within the limits of the Association, and designed to illustrate its ecclesiastical and religious history; a complete set of the New England Genealogical and Historical Magazine, (12 volumes,) from the Association bearing that name; and a collection of 67 bound volumes, 83 pamphlets, and 14 manuscripts, mostly ancient, and many of them rare, from Rev. James B. Thornton, Jr., late of St. John, New Brunswick. This last donation, which came to hand just as the Association were assembling, is the more valuable, as containing not only writings of the New England fathers, rarely to be found in this age, but also specimens of those still earlier works which they read, and the reading of which moulded

their religious character; like the writings of Jeremiah Burroughs, Daniel Dyke, and Dr. Sibbs, with autographs to tell us who their readers have been.

The public will be gratified to learn that, in the failure of the regular appointee to address the Association at their next Anniversary, the Directors have been able to engage Rev. H. D. Kitchell, D.D., of Detroit. He was prevented from rendering that service on a previous occasion only by the intervention of another and unexpected claim upon him the same day.

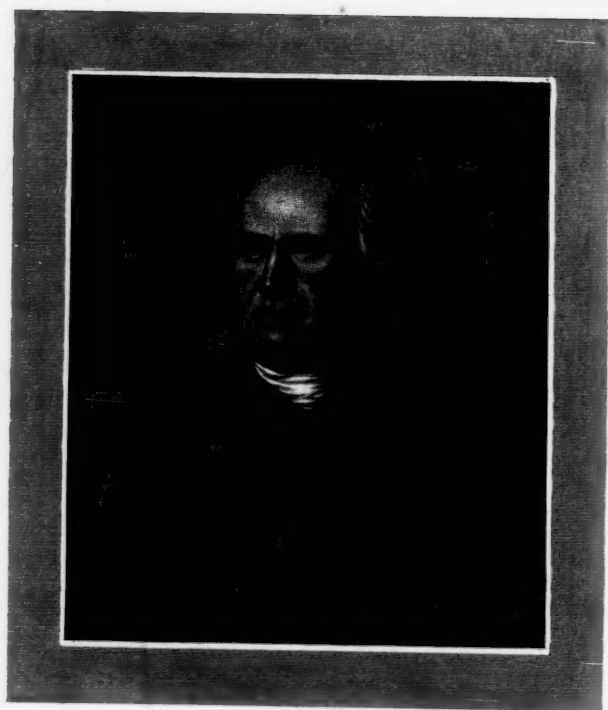
American Congregational Union.

THE friends of Christ, and of the Congregational churches which are struggling against fearful odds to erect sanctuaries, have a right to know both "the *work* and the *wants*" of the organization that speaks on this page of the QUARTERLY. The completed "*work*" of the last three months is as follows, viz: Paying last bills on houses of worship; at Carter, Ill., \$300; at McGregor, Io., Loan, \$500; at De Soto, Wis., \$200; at Waynesville, O., \$100—the gift of J. M. Beebe, Esq., Boston, Ms.; at Clinton, Kansas, \$200—the gift of Elihu Atwater, Esq., New Haven, Ct.; at West Salem, Wis., \$150—the gift of 2d Congregational Church, Greenfield, Ms.; at Monroe, Wis., \$200; at Williamsburg, Io., (Welsh,) \$150; at Newark, Ill., \$300; at North Hyde Park, Vt., \$250;—total, \$2,350. The work in progress consists of TWENTY-TWO houses of worship in process of erection, the most of which will be very soon ready for occupancy, and the money pledged will be called for to the amount of \$4,750—not more than one-third of which is now in hand.

As to our *wants*, the first is immediately pressing, viz., money enough to meet the appropriations already made as above. And besides this, money enough to aid FORTY-SEVEN other churches in building their houses of worship, to which nothing has been appropriated, because the state of the Treasury utterly forbids it. With these churches last named, the Secretary is in correspondence. Some of them have commenced building, with the *purpose* and the *hope* of finishing without asking help, but find their means totally inadequate. Some have commenced, with the confident expectation that they should get a pledge of help from us ere this, and are waiting in that expectation still. Some dare not commence until they know they can have help, so as to be able to finish. With many of them the alternative is, "to build or disband," "build or go under," "build or die out." But if they receive no aid in *money*, with which to pay for materials that money alone will buy, then the speedy extinction of the Church, or its suspension, which is practically the same thing, is an almost certain result. This done, if all is not lost, all is in peril. Without the institutions of religion, no community is safe. These can never be permanently anywhere, until the Church is formed and "*housed*," having its rallying point, its home, its own place of assembling.

At their last meeting, Feb. 21, 1861, the Trustees made appropriations to eleven churches, amounting to only \$1,800 in all; to these, because these cases were so urgent, and the sum to each was so small, that they dared not withhold. Moreover, it was believed that Christ's friends would come to their rescue, when they saw how much good so little money, thus applied, would so quickly do. But, as all must see, it is very difficult to discriminate among so many, all of which need help so much, and a few dollars would so relieve these crushing burdens.

But our wants only *begin* with these churches now referred to. There are yet hundreds of Congregational churches besides, without any suitable places of worship, nineteen-twentieths of which will want and must have aid, if they ever have such places; and to these there are to be added hundreds upon hundreds of farming neighborhoods and populating towns, where Congregational churches should be organized immediately, or soon, and will be organized, if our brethren and sisters, in them now, can know that they will have the sympathy and aid of the churches from which they have gone, in building their first sanctuaries. This is no speculation, or prophecy, or theory. It is sober truth, seen in the light of ripe experience. To meet such wants, our Treasury received, in December, 1860, \$1,097.47; in January, 1861, \$928.52; in February, 1861, \$1,014.03; total for the three months, \$3,040.02. If, instead of these small sums, monthly, and these are double the average of many preceding months, we could acknowledge, at least \$2,500 every month in the year, our work of church-building would go forward in a manner much more pleasing to Christ, much more gratifying to his people, both givers and receivers, and certainly much more satisfactory to those who are laboring for this very end. Such, in a page, is our "*work* and our *want*." Alas, that the latter is still so much the greatest! Happy shall he be who will help to make it less.



Nath. Cannon

